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THE

JEWISH SABBATH ABROGATED:

OR, THE

Saturday *Sabbatarians* confuted.

In Two Parts.

First, Proving the Abrogation of the Old *Seventh-day Sabbath.*

Secondly, That the *Lord's-Day* is of Divine Appointment.

Containing ſeveral *Sermons* newly preach'd upon a ſpecial Occaſion, wherein are many *new Arguments* not found in former *Authors.*

By *BENJAMIN KEACH.*

Gal. 5. 1. *Stand faſt therefore in the Liberty wherewith Chriſt hath made us free, and be not again intangled with the Yoke of Bondage.*

LONDON;
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BRITISH MUSEUM

To the READER.

THere is not one Controvertable Point in and about Religion that I leſs thought to have been concerned with this way, than that contained in theſe Sermons preſented here to thy view, until I was *alarm'd* on a ſudden, and provoked (ſome few Months ago) to undertake it; there being one Perſon eſpecially under my charge (who for ſome time, by his unſettled and wavering Spirit, and aſpiring Temper, I feared would be troubleſome) who had for ſome conſiderable time, unknown to me, ſuck'd in the Notion of the *Jewiſh Sabbath*, and laboured to corrupt many others of the younger ſort, ſome of which, with himſelf, fell into the Practice of keeping that Day, and caſt off the *Lord's-day*, as not being of Divine Appointment. Some of them being Apprentices, declared they would and could do any Buſineſs or Work for their Maſters upon the *firſt Day* of *the Week*: And this Principle they received without acquainting me or the Church with it, or ever coming to me to hear what I had to ſay againſt it; inſomuch that when it was publickly known, it had almoſt put the whole Congregation into a flame; but to prevent which, I was deſired by divers Members to endeavour to convince them by Scripture and ſolid Arguments, which I laboured to do, but found all was in vain as to ſeveral of them.

So that the Brethren ſaw it was neceſſary for me to preach upon this Subject, which I my ſelf perceived an abſolute neceſſity to do; and praiſed be the Lord who hath bleſſed my Undertaking herein, and anſwered my hopes, which was not ſo much to regain thoſe hot-headed and conceited young Men, as to eſtabliſh, confirm and ſtrengthen all others; many being much ſtartled, and doubting which Day they ought to obſerve, which the Ringleaders I perceived much gloried at, ſome of them giving it out, that they hoped to bring over great part of the Congregation to their Opinion; but theſe ſeaſonable and timely Endeavours, through the Bleſſing of God, have, I hope, finally prevented their Deſign, all generally (ſave them who were at firſt corrupted) being throughly eſtabliſhed in the Obſervation of the *Lord's-day* in oppoſition to the *old Seventh-day Sabbath*: And ſeveral that were wavering told me how fully all their Doubts were reſolved by hearing ſome of theſe Sermons preached.

Theſe things firſt mentioned being the occaſion of my inſiſting upon this Controverſy, I hope all will ſay my Call was juſt; and none will or can blame me, that have no prejudice againſt me. And now alſo at the requeſt and deſire of many (ſome not Members with us) the Sermons are publiſhed, hoping they may be of ſome uſe to the Church of God in general.

As to the Work it ſelf, all may perceive that I have taken no ſmall Pains according to my ſmall Ability, in ſearching not only into God's Word, but alſo into the Works and Labours of many pious and learned Authors; and I have cited (to confirm my own Arguments) many Paſſages out of their Writings. (1.) Thinking their words might do more with ſome Perſons, than any thing I my ſelf might ſay, whoſe Learning and Abilities far exceed mine. (2.) Becauſe few may be ever ſaw ſome of theſe Books. I have, 'tis true, repeated ſome things two or three times which I look upon emphatical, that they might make the greater Impreſſion on ſuch Readers, for whoſe ſake theſe Sermons are publiſhed, *viz.* who are not learned; for others need not my help.

Reader, I did not (for ſome reaſons) deliver from the Pulpit great part of what is here publiſhed; and alſo ſome things I might ſay that are here omitted, which being not in my Notes, I could not remember.

Dr. *Owen*, Dr. *Wallis*, Mr. *Warren*, &c. in particular, with ſeveral other *Reverend* Miniſters, have ſaid enough to ſatisfy any on this Subject, whoſe Books have not ever been anſwered. In my Citations of divers Authors, I have tranſcribed both the *Greek* and *Latin*, that all may know the *original words*, of which our *Opponents* would make ſome earnings; and I can ſolemnly ſay I have not wilfully miſt in any Quotation. And if any of theſe *Sabbatarians* make Reply to me, let them rather anſwer them (eſpecially thoſe three I have now mentioned) than me, it will be more for their Honour: And this I will ſay, if they do think to reply, unleſs they anſwer what theſe and other learned Men have ſaid which I have here recited, I ſhall take it for no Anſwer at all: Let them therefore attempt to do it effectually, or not meddle with it.

'Tis true, I differ from divers learned Men in one or two things I have cited, and from Reverend Dr. *Owen* particularly, *i. e.* about *Adam* in Innocency, and the *Patriarchs* keeping the *Seventh Day*; yet what the *Doctor* ſaith on *Heb.* 4. doth well comport

comport with my Principle: but tho as ſoon as *God finiſhed his Work, he reſted, and that day of Reſt enſued thereon*, to anſwer the end of Creation, and the Covenant of Works; yet I can't ſee any ground to believe it was given to any to obſerve until *Moſes*'s time, *Exod.* 16. for reaſons I and others have given. Moreover, Dr. *Wallis* has ſhewed in his *Rejoiner to Mr.* Bamfield, *p.* 123. that that very Day before it *rained Manna* could not be a Sabbath, becauſe on that day *Quails* covered the Camp, and they were not forbid to gather them, *Exod.* 16. 8, 13. But no more of that here. I expect better uſage or treatment from theſe Opponents than I met formerly with from ſome others about another Controverſy, who left the Argument to abuſe my Perſon; yet I may ſay (with a *late* * Writer on this Subject) *as for the Leaders* (he ſaith Deceivers) *I deſpair of doing good to them*, but ſhall be glad if I may be an Inſtrument to recover any that are miſled, or deceived: Self-denial is a hard Leſſon. You will find many new Arguments I think not found in former Authors. I ſhall conclude with Advice to unſettled Perſons, who are ready to receive Novelties. But firſt, take a Note or two how you may know ſuch: they that are firmly rooted in the Truth will not be ſoon ſhaken or removed.

* Mr. *Graſcome.*

Erronious Perſons, 1. Are ſubject to cavil with Truth doubtfully uttered, which by an honeſt Hearer will be well taken.

2. They are ſubject to contradict plain evident Truth with a delight to gainſay it, becauſe they would not have it to be otherwiſe than they believe.

3. They have a vehement deſire to infect others, or to draw many to be of their Opinion.

4. A deſire of Conference under pretence of taking Satisfaction, but on purpoſe to vent their Notions more freely, and get the good opinion of others, and occaſion of inſulting.

5. Commend themſelves thro Pride, and diminiſh the Credit and Honour of others, and care not what pious Congregations they divide and trouble, to augment their own Company.

6. Make a Profeſſion of *new Light*, that hardly any before them ever attained, and that all are in darkneſs but themſelves.

7. Pretend to Conſcience, and that they would imbrace the Truth when they ſee it: yet after clear Demonſtration of Truth they remain ſtubborn, and perſevere in their Errors.

8. They matter not Church-dealings, nor any juſt and righte-

ous

ous Cenſure, nor regard their own moſt ſolemn Church-Engagements, ſo that they can but pleaſe their own fancy, and feed on their *new Notions* the more greedily—And hardly can a Man receive an Error, but he will prove a Seducer of others.

9. They ſhew great Zeal and concernedneſs of Mind if they find any oppoſe their Errors, as if their All lay at ſtake.

10. And if they receive one Error, they are ready to receive more.

11. They commonly ſeem uneaſy under the Word where they are Members, and catch at any thing to blemiſh their Miniſter, and will wander abroad to hear as their fancies lead them, as if under no Government, tho they grieve and afflict the Church and Members to whom they belong, breaking Chriſt's Bands, and caſting his Cords from them.

To cloſe, (1.) Take heed of erronious Books, and if you doubt do not preſently turn your Doubts into Practice. (2.) Beware of your own private Interpretation of Scripture, and confer with ſuch as have better Judgments than your ſelves. (3.) Suſpect all private Opinions which differ and diſſent from the general Doctrine, as taught by Chriſt and his Apoſtles, and owned in the two next Ages after them, or that diſſent from the general Doctrine and Practice of ſuch whom you believe in this Age have obtained the cleareſt Light: remember the way of Truth is no By-path, but trodden by the Primitive Flock or Goſpel-Churches. (4.) Beſure hear what can be ſaid againſt your *Notion*, as well as what you hear for it. There is one thing I ſhould have noted touching the Error of theſe *Sabbatarians*, viz. their Notion brings in an external force upon the Conſcience in matters of Religion; for they muſt force their Children and Servants not only to reſt, but to worſhip God on the ſeventh Day tho againſt their Light, or they are guilty of Sabbath-breaking. But I will add no more.

O that God would put a Rebuke on, and ſtop all the Errors of theſe evil days, and increaſe Love among his People! Let us all cry for more of the Anointing, or for the latter Rain, and the glorious Kingdom of our Lord Jeſus Chriſt, that is now juſt at the door. And, *Reader*, if thou doſt receive any profit by what is here wrote, give the Glory to God, and let me have thy Prayers, who am thy Soul's Friend and Servant in the Goſpel,

Horſly-down, Southwark,
this 12*th of* Jan. $\frac{169\frac{2}{3}}{170\frac{0}{1}}$.

Benj. Keach.

The Contents of this Book.

The First Part.

SErmon I. *The occasion of these Sermons, with the Scope of the Text,* Pag. 1 *to* 6. *The Terms opened, and eight Explanatory Propositions,* p. 6 *to* 16.

Serm. II. *The 9th Proposition containing many things about this Controversy, out of Dr.* Owen *on the Sab.* p. 23 *to* 27. *The General Proposition from whence the Author proceeds in his whole Work, in six Particulars,* p. 28, 29. *No Law of the Sabbath written in* Adam's *Heart in Innocency, shewed in six Particulars,* p. 29 *to* 35. *No positive Command given to* Adam *to keep the 7th day as a Sabbath, proved by* 12 *Arguments,* p. 37 *to* 56.

Serm. III. *The Patriarchs kept not the 7th day, proved in* 12 *Arguments.* p. 58 *to* 74.

Serm. IV. *The Sabbath begun in the Wilderness of* Sin, Exod. 16. p. 75, 76. *What a Moral Precept is, shew'd from the Learned,* p. 88, 89. *The simple Morality of the 4th Command consists not in the observance of the precise 7th Day, proved by* 4 *Arguments,* p. 86 *to* 91.

Serm. V. *Eight Arguments more to prove the same,* p. 93 *to* 124. *The 7th Day a sign of the Covenant of Works,* p. [illegible], 104. *What a Shadow of,* p. 107.

Serm. 6. *The Law of the Decalogue was only given to* Israel *and Proselites,* p. 125 *to* 133. *Objections answered from* Rom. 3. 19. Gal. 4. 5. *and* James, p. 133 *to* 135. *The Moral Law in the hand of Christ as Mediator,* p. 136 *to* 147. *No Precept nor Precedent to keep the 7th day in the New Testament,* p. 147 *to* 152.

Serm. VII. *Ten Arguments against the 7th Day,* p. 155 *to* 158. *The Law of the 7th Day Sabbath not written in the Hearts of Gospel-Believers,* p. 156, 157. *Twelve dangerous Consequents attending the Opinion of these Sabbatarians,* p. 161 *to* 172.

The Contents.

The second Part.

SErmon I. *The Scope of the Text opened,* p. 175, 176. *The first Day of Divine Appointment: Man has no power to appoint a weekly Day of Worship,* p. 178, 179. *The Equity of one Day in seven,* p. 180. *How to distinguish Moral Precepts from Ceremonial,* p. 181, 182. *Pentecost proved the first Day of the Week. A long citation of Mr.* Warren, *who cites Dr.* Usher's *Letter to Dr.* Twiss, *from* p. 186 *to* 198.

Serm. II. *The Foundation of the first Day; partly containing Citations of Dr.* Owen *on* Heb. 4. *from* p. 200 *to* 221. *This is the Day the Lord hath made,* p. 210 *to* 214. *First day confirmed by the Examples of the Gospel-Saints and Churches,* p. 214 *to* 223.

Serm. III. *First day proved from* Acts 20. 7. p. 224. *Also from* Rev. 1. 10. *The Lord's Day proved to be the first Day of the Week,* p. 224 *to* 248.

Serm. 4. *Proving there is one Day of the Week for preaching the Word in season, and that 'tis the* first Day, p. 248, 249. *The* first Day *proved from* 1 Cor. 16. 12. p. 250 *to* 264. *When the* first Day *begins, and how it ought to be kept, from* p. 266 *to the end.*

Faults escaped the Press, which before you read pray correct with your Pen.

PAge 23. in the Contents, line 6. for *no*, read *any*. P. 93. l. 5. for *six*, r. *eight*. P. 104. l. 11. for *God's Covenant*, r. *is* called *the Covenant*. P. 132. last line save one, r. *not without Law to God*. P. 140. l. 26. for *breaking*, r. *breakers*. P. 142. last line, for *by*, r. *is*. P. 143. l. 3. blot out *Law*. P. 147. l. 33. r. *Sabbath was made*, blot out *not*. P. 180. l. 27. for *he*, r. *our*. P. 205. Title, for *Heb.* 4. 11. r. *Heb.* 4. 9. and so P. 207. P. 219. l. 16. f. *had they met*, r. *meeting together*. P. 249. l. 25. for *approved it*, r. *and he approved of it*. P. 263. l. 26. for *when they that intimate*, r. *when they intimate*.

The

The Jewish Sabbath Abrogated, or the Saturday Sabbatarian confuted, &c.

SERMON I.

The occasion of the Author's preaching on this Subject. The scope and coherence of the Text open'd. The Terms explain'd, and the Doctrines raised. Divers preliminary Propositions, shewing what Medium the Author intends to take in treating on this Subject.

Gal. iv. 10, 11.

Ye observe days and months, times and years: I am afraid of you, lest I have bestowed upon you labor in vain.

The occasion of the Author's preaching these Sermons.

MY *Brethren*, I am troubled I have such a provoking occasion to enter upon this Controversy, *viz.* What day of the Week we under the *Gospel Dispensation* ought to observe as a day of *Rest*, and of solemn Worship to the Lord, since universally the Church and People of God

of all Perſuaſions are agreed about it, and have been ever ſince the new World, or Goſpel-day did commence, except a *few Chriſtians formerly*, and *a little Remnant* of *late times* in this Nation, who have *deſerted*, and *err'd* in this *caſe*. And had I not a clear Call to enter upon this Subject, thro the inadvertence of ſome *young Men* among us, I had not meddled with it; who have not only, without adviſing with me or the *Congregation*, preſum'd to keep the *Jewiſh Sabbath*, but with an unaccountable and *overheated Zeal* have proſecuted their Notion and Practice to the diſturbing of the Quiet and Peace of the Congregation. *My Brethren*, is it not a lamentable thing to ſee how Satan hath prevail'd to hinder the Power of Godlineſs, which conſiſteth not in *Meats and Drinks* (not
Rom. 14. in the Obſervation of Jewiſh Days) *but in*
17. *Righteouſneſs, and Peace, and Joy in the Holy Ghoſt?*

One while he hath endeavour'd to do this by ſuggeſting of ſtrange and *uncouth* Notions, and Principles that edify not, into the minds of Chriſtians; at another time by raiſing up needleſs Cavils and Objections about the mode of the diſcharge of a Moral as well as a Goſpel-Duty, I mean that of *ſinging the Praiſes of God*, which formerly caus'd no ſmall trouble *amongſt us*, as well as in other *Churches*.

But when that *Controverſy* was near vanquiſh'd, lo another is rais'd, which I hope God will make me an Inſtrument to quell alſo, and utterly drive away hence, he having ſet me for the defence of the Goſpel, and of all pure Goſpel-Truths, in this place, in oppoſition to all *Innovations*, and *Judaical Rites* and Obſervations, which ſome ſeem too fond of.

Yet let none miſtake me: I ſhall not *cenſure*

ſuch

ſuch as keep the *ſeventh day*, provided they lay no *ſtreſs* upon it, but believe they are *oblig'd* by the Authority of Chriſt (who *is Lord of the Sabbath*) to obſerve religiouſly the *Lord's-day*, or firſt day of the Week, free from Labor, in the Worſhip and Service of God; provided alſo they are ſuch as have the command of their own time, and can do it without wronging their *Families*, or are not by the Obſervation of the *ſeventh day* neceſſitated to violate Precepts that all agree are Moral Duties.

1. In not doing their *Fathers*, or *Maſters* Buſineſs, in not working *ſix days*; for tho it may be ſaid of ſome, *ſix days Work may be done*, yet it may be ſaid of others who are Servants, *ſix days they muſt work*, it being their indiſpenſible Duty ſo to do.

2. In violating the *Fifth Commandment* (as the whole Moral Law is in the hands of Chriſt) which requires Obedience to their *Natural* and *Political Parents*: in all things wherein they tranſgreſs no Law of God, they ought carefully to ſubject themſelves to them; and in not doing it, they ſin and are guilty before God: *Children, obey your Parents in the Lord; for this is right*: the Lord commands it, or it is agreeable to his Will. Again, it is ſaid, *Let every Soul be ſubject to the higher Powers*, &c. *Put them in mind to obey Magiſtrates*, &c. And again, *Submit your ſelves to every Ordinance of Man for the Lord's ſake; whether it be to the King, as ſupreme*, &c. Whatſoever Magiſtrates or Parents do require agreeable to the Divine Will, ought faithfully to be done, and in Conſcience to God.

Eph. 6. 1. Rom. 13. 1. Tit. 3. 1. 1 Pet. 2. 13.

And as to the religious obſervation of the *firſt day* of the week, I ſhall prove before I have done, that it is agreeable to the Will of

God; and thoſe who obſerve it not, do violate the Rule of the Goſpel, or the *new Creation*, and ſo break both the Law of God and Man: nay, it grieves my Soul to hear what a Reproach and Scandal ſome *raſh young Men* who are *Apprentices*, have herein brought upon their Profeſſion; and I hear ſome who know they are Members with us, have unjuſtly blam'd and cenſured me and the Church upon that account, not hearing what Pains I have taken to convince them of their great Evil therein: and I do now declare my abhorrence of their *Practices* and unbecoming Behaviour to their *Parents* and *Maſters*; and let ſuch as encourage or countenance them, ſee how they will anſwer it in the great day.

But not to retain you any longer in a way of Introduction, I ſhall proceed to my Text.

The occaſion of the words opened.

And firſt to the occaſion of the words, which were written by holy *Paul*, the great Miniſter of the Gentiles, to the Churches that were then at *Galatia*; not *Church* in the ſingular, but *to the Churches* (there were more at *Galatia* than one) ſo it is expreſs'd 1 *Cor.* 16. 2. And thus he begins his Epiſtle, *i. e. To the Churches of Galatia*, chap. 1. 2.

1. He kindly ſalutes them, *ver.* 3. *Grace be unto you, and Peace from God the Father, and from our Lord Jeſus Chriſt.*

2. But ſoon upon it he ſharply reproves them, ver. 6. *I marvel ye are ſo ſoon removed from him that called you to another Goſpel*, ver. 7. *Which is not another; but there are ſome that trouble you, and would pervert the Goſpel of Chriſt.*

Query. What was the Error they were corrupted with?

1. I anſwer, They were by ſome falſe Brethren taught to mix the Law and the Goſpel toge-

together in Juſtification, or to mix Works with Grace: and this is to pervert the Goſpel of Chriſt, and obſcure the Doctrine of Free-Grace.

2. They turned to *Judaiſm* in reſpect of the obſervation of Circumciſion and Jewiſh days: *How turn ye again to weak and beggarly Elements, whereunto ye deſire again to be in Bondage?* chap. 4. verſ. 9. Ye having (as if he ſhould ſay) attained to the knowledg of the glory of God in the face of Jeſus Chriſt, the glorious Mediator, Soveraign Lord, and only Lawgiver of his Church, it is ſtrange you ſhould turn again to *Moſes*, and ſo eclipſe the Glory of Chriſt; this doth not comport with your former knowledg, and of that Revelation you have had of the Truth *as it is in Jeſus.*

By Beggarly Elements he doth not only mean Circumciſion, but alſo the obſervation of *Jewiſh Days: Ye obſerve Days*, &c. he doth not mean the *Goſpel*, or *New Teſtament days of Worſhip*, but *Jewiſh days*; he could not be afraid of them if they had only obſerv'd the *firſt day* of the Week, becauſe he had given charge to theſe Churches as well as others, religiouſly to keep it, as appears 1 *Cor.* 16. 1, 2, 3. but they obſerv'd the *Jewiſh Sabbath*, and other *Old Teſtament days*; nay, and they laid ſuch ſtreſs upon them, as to make the obſervation of them neceſſary to eternal Life, as ſome do now, by affirming the keeping of the *Seventh-day*, or *old Jewiſh Sabbath*, is a *Moral Duty*, being of the ſame nature with the firſt Commandment, viz. *Thou ſhalt have no other Gods before me*, or any other ſimple Moral Precept. True, ſuch at *Rome* as did eſteem ſome other day beſides the *firſt Day* of the Week, and lookt upon it as an indifferent thing, were not reproved, as *Rom.* 14. 5. The converted *Jews* perhaps thought

they might keep the *Jewiſh Sabbath* as well as the *Lord's-Day*, and *Paul* dealt with them for a time as Children, or Babes in Chriſt.

But when any came to plead for it as a Moral Duty, or as neceſſary to Salvation, how ſharp was he with them? *I am afraid of you.* From hence by the way obſerve,

That Jewiſh-days and ſhadowy Ordinances under the Law, in compariſon of New Teſtament Ordinances, are but weak and beggerly Elements.

The Explanation.

The Terms of the Text explained.

1. By *Days*, I underſtand the *Jewiſh weekly Sabbath-days.*

2. By *Months*, is meant their *New Moons* or *monthly Sabbaths*, which were every new Moon.

3. By *Times*, the *Feaſts* of the *Paſſover*, the *Feaſt* of *Pentecoſt*, and that of *Tabernacles.*

4. By *Years*, every *ſeventh Year*, and every *fiftieth Year*, which was their great Jubilee. I find divers learned Men thus explaining theſe Terms; and tho Mr. *Perkins* ſeems to go aſtray afterwards, yet he ſpeaks much to the ſame purpoſe.

Perkins *on* Gal. *p.* 285.

Now, my Brethren, the reaſons why I conclude by Days here, are meant the *Jewiſh weekly Sabbath-days*, are,

Firſt, Becauſe when *Moſes* ſpeaks of their Feaſts, and Holy-days, he brings in firſt of all their Seventh-day Sabbath, *Levit.* 23.

Secondly, If Days, Months, Times and Years, comprehend all Days, Months, Times, and Years which the *Jews* obſerved; then their Seventh-day Sabbath is comprehended here: but Days, Months, Times, and Years, comprehend all Days, Months, Times and Years, that the *Jews* obſerved; therefore it comprehends their Seventh Day here.

If

If the Minor be denyed, let our Opponents, or any Perſon ſhew where Days, Months, Times, and Years are mentioned, and yet the Seventh-day not comprehended.

Perhaps it may be objected by ſome who keep the Jewiſh Sabbath, *That the Seventh Day is every where in Scripture expreſſed in the ſingular Number*, i. e. *Day*, not *Days*. *Object.*

That is not true; for in ſeveral places the Seventh-day is expreſſed in the plural Number, *i. e.* Days: the Jews themſelves called it *Days*; *And they asked him, ſaying, Is it lawful to heal on the Sabbath Days?* ſee *Matth.* 12. 5. *My Sabbaths ye ſhall keep, 'tis a Sign*, &c. *Deut.* 31. 13. In the Greek 'tis read *Sabbaths*, Exod. 28. 8. and *Deut.* 5. 12. as the Learned in that Language ſhew; and all Men of note, both Antient and Modern Expoſitors of Holy Scripture, ſaith my Author, expound St. *Paul*, Col. 2. 17. of Weekly Sabbaths as well as Annual Sabbaths. *Anſw.* Mat. 12. 10. *Dr.* White *p.* 165.

Again it is objected, *That the Days, Months, Times, and Years, were not Jewiſh but Heathenish Days*, &c. Thus *Coppinger* in his Diſpute with Mr. *Ives*; *becauſe*, 'tis ſaid, *they did Service to them who by nature are no Gods.* *Object.* 2.

That there were *Jews* among theſe *Galatians* is evident: Yet if otherwiſe, *i. e.* tho they were *Gentiles*, 'tis clear they deſired to be under the Law. *Tell me ye that deſire to be under the Law, do you hear the Law?* You that deſire to be circumciſed, and to obſerve the Jewiſh Sabbath, and other Moſaical Times and Seaſons; Do you hear the Law, *i. e.* do you not know that the Bond-woman and her Son are caſt out, that the *Sinai* Covenant that gendered to Bondage is aboliſhed, and the Law given on *Mount Sinai* as a Rule of Righteouſ- *Anſw.*

neſs, is put into the hands of the Son of God
Heb. 12.2. conſidered as *Mediator? Ye are not come to Mount* Sinai, *but to Mount* Sion; and are not now *to hear him that ſpoke on Earth, but him that ſpeaketh from Heaven:* as if *Paul* ſhould have ſaid, Do not you know that Circumciſion, the Seventh-day Sabbaths, and other Jewiſh
2 Cor. 5. 17,18,19. Times, Seaſons, and legal Rites, are gone, even all *old things*, and that all things are become
20. *new?*

My Brethren, theſe Chriſtians did not deſire to be under the obſervation of Heatheniſh, but of Jewiſh Days.

Object. 3. *They are called the Elements of the World, therefore not Jewiſh days.*

Anſw. 1. The Jewiſh Rites were called the *Elements of the World*; for does not *Paul* ſay, *We when Children were in bondage under the Elements of the World?* Gal. 4. 2, 3.

2. Beſides, they were ſuch Rudiments as the Jews were to obſerve till the appointed time of the Father. Now the Father never appointed his Children *Gentile idolatrous* Rudiments, therefore they could not be Heatheniſh Days.

3. What Heatheniſh Nation kept the ſeventh, or the fiftieth Year as a Sabbath? For by Years in our Text, our *Antagoniſts* confeſs are meant thoſe Years; and I am ſure by all Expoſitors 'tis ſo underſtood.

4. The *Jewiſh Sanctuary* is called a *Worldly Sanctuary*; ſee *Heb.* 9. 1. *Then verily the firſt Covenant had alſo Ordinances of Divine Service, and a Worldly Sanctuary.*

5. It is evident the Apoſtle means *Moſaical* Rudiments, by blaming of *Peter*, who would have the *Gentiles* live after the manner of the *Jews*, Gal. 2. 14. Moreover, he refers, as all may ſee, to the Jewiſh Yoke, *Gal.* 5. 1, 2.

6. To

6. To put it quite out of doubt what Days he intends, read *Col.* 2. 16. *Let no man judg you in Meats, or Drinks, or in reſpect of a holy Day, or of the New Moons, or of the Sabbath Days; which are a Shadow of things to come, but the Body is of Chriſt.*

I. Now were any of the Idolatrous Days among the Heathen, ſhadows of things to come, or of Chriſt? was he, or that Reſt he hath brought in, the Antitype of them?

II. He ſpeaks of a *Holy Day*, as a Term given to the Seventh-Day in the Old Teſtament, and of Sabbath-Days; and do any think he means by neither the Seventh-Day Sabbath, and yet ſpeaks of *Sabbath-Days* diſtinct from *New-Moons*, *Times*, and *Years?* Certainly he muſt intend, in one or the other, the Jewiſh weekly Sabbath days. I find a very Learned Man writing on this Text, ſpeaking thus, *viz.* for which alſo he cites St. *Hierom*: "*Paul* writ "this Epiſtle in the ſixteenth year after Chriſt; "he lays it poſitively down that the Sabbath "was now abrogated, with the other Cere- "monies which were to vaniſh at Chriſt's com- "ing. *Let no man judg you*, &c. the Sabbath, "ſaith he, is well match'd with Meats and "Drinks, New Moons, and Holy Days, which "were all Temporary Ordinances, and to go "off the ſtage at our Saviour's entrance. And that *Paul* means the Seventh-day Sabbaths, he cites *Ambroſe*, *Hierom*, *Epiphanius*, *Chryſoſtom*, *Auguſtin*, and their particular Books: that they underſtood *Paul* thus in *Col.* 2. 16. as he did, take what *Hierom* ſaith as follows; "There "is no Sermon of the Apoſtles, ſaith he, either "delivered by Epiſtle, or by word of Mouth, "wherein he labours not to prove, that all the "Burdens of the Law are now laid away (that

Præfat. in Galat. Apocal. 10.

" all those things which were before in Types " and Figures, namely the *Sabbath*, *Circumci-* " *sion*, the *New Moons*, and the three Solemn " Festivals) did cease upon preaching the Gospel.

In the Context, and from these Verses, the weekly Sabbath no doubt is included: For,

1. It is part of the Hand-writing, *vers.* 14.

2. It is a Shadow, *&c.* vers. 17.

3. They are commanded not to submit to the Censures of men herein, *vers.* 16.

Object. And whereas it is objected, *The Apostle doth not mean the Weekly Sabbath.*

Answ. 1. It is certain that the primary (and almost constant) use of the word *Sabbath*, is to denote that weekly Day of Rest which God commanded the Jews to observe; and whereas it is applied to any other Days, 'tis in allusion to this, because of the Rest from servile Work upon them; in which respect they were like to the Weekly Sabbath, as appears *Levit.* 16. 31. and *Chap.* 23, 24, 32, 39. which are all the places where the word *Sabbath* is expresly applied to any other days: And therefore the primary and almost constant use of the word ought not to be forsaken.

Read Mr. Baxter on the Subject.

2. Wherever the word *Sabbaths* is used absolutely, as here, without any expression in the Text to limit it, 'tis to be understood of the Weekly Sabbath: The reason of which Rule is obvious, because otherwise the Scripture would be of doubtful Interpretation, and, as *1 Cor.* 14. 8. the Trumpet would give an uncertain sound.

3. Therefore, as I said, wherever the word *Sabbaths* is used, as here, with distinction from Holy Days, or Feasts, and New Moons, it must mean the Weekly Sabbaths, otherwise the Apostle would be guilty of an unnecessary Tautology,

logy, it being certain there is no other Day called a *Sabbath* in Scripture, but what is included in those two words. Therefore I conclude, by *Sabbaths* in this Text not only may, but must be understood the Weekly Sabbath; and consequently it proves not only that Christians are not bound to observe the Jewish Sabbath, but that they ought not so to do.

Take here what Mr. *Baxter* saith on this Text, *viz.* "How plainly and expressly *Paul* "numbereth Sabbaths with Shadows that cease, "see *Col.* 2. 16. to pass by other Texts; and "what violence mens own Wits must use in "denying the Evidence of so plain a Text. "The Reason that he saith not *Sabbath*, but "*Sabbaths*, is against themselves, the plural "Number being most comprehensive, and o-"ther Sabbaths receiving their name from this. "And the word *Sabbath* is always used in "Scripture for a Rest, which was partly Ce-"remonial. See what Dr. *Young* in his excel-"lent *Dies Domin.* saith, *&c.* Baxter *on the Lord's Day*, p. 167

III. Moreover, can any serious thinking Christian suppose that *Paul*, the great Apostle of the *Gentiles*, would thus write of Sabbath Days, New Moons, Times and Years, without exception, if the Seventh-day Sabbath had remained as the Sabbath of the Lord, and the Day of Gospel-worship? What, speak thus without restriction, or intimation, and yet not include the Seventh-day Sabbath! Had not that Day been comprehended and meant by Sabbath Days, sure he had let this Church have known it; it behoved him to be faithful to us, who was our Apostle, and so he says he was, and had *declared the whole Counsel of God*, yet makes no mention of any such Jewish Sabbath to be our duty to observe, but the direct con- Acts 20.

trary,

trary, that it was a Shadow, and that we are not to be judged or condemn'd, who regard it not any more than other Times, as *New Moons*, &c.

Object. But ſaith the Seventh-day *Sabbatarian*, The *Ordinances of the Law were glorious, therefore* Paul *could not refer to them when he ſpeaks of beggerly Elements.* Thus *Tillam.*

Anſw. When compared to the Ordinances of the Goſpel, they may be called weak and beggerly, as *Paul* ſhews, ſpeaking of the Law written in two Tables of Stone, which he calls *glorious*, 2 Cor. 3. 7. yet a *miniſtration of Death and Condemnation*, verſ. 9. *For even that which was made glorious, had no Glory in this reſpect, by reaſon of the Glory that excelleth*, verſ. 10. The Shadow ſeems glorious till the Subſtance comes; but what Glory appears in it then? None at all. What is the Glory of the Moon when the Sun appears and ſhines forth ſplendidly? So what ſignifies the Shadow of Reſt, to the true *Antitypical Sabbath of Reſt* which we have in Chriſt? *we that believe, do enter into Reſt.*

Beſides, St. *Paul* calls Jewiſh Ordinances, Carnal Ordinances; which terms as much eclipſe their Glory, as to call them weak and beggerly Elements; Heb. 9. 10. *Meats and Drinks, and divers Waſhings, and carnal Ordinances.* Carnal Ordinances, no doubt, include all the Jewiſh Sabbaths, *viz.* Days, Months, Times, and Years, as well as Circumciſion, legal Waſhings, and Sacrifices.

The Apoſtle calls them not only carnal, weak, and beggerly Elements, but *unprofitable*:

Heb. 7. 18. *There was a diſannulling of the Commandment going before, for the weakneſs and unprofitableneſs thereof.* Take here what *Calvin* ſaith, tho I in ſome things differ from him. " For ſeeing in

" the

" the Lord's Reſurrection is found the end and Inſtit. 2.
" fulfilling of the true Reſt, which the old c. 8. Sect.
" Sabbath ſhadowed; by that very day, which 34.
" ſet an end to thoſe Shadows, Chriſtians are
" admoniſhed not to ſtick to the ſhadowing
" Ceremony. He it ſeems concludes, that the Jewiſh Weekly Sabbath, as well as their Fellows, was a Shadow of that Reſt we have in Chriſt.

Take alſo what another nameleſs Author ſaith concerning the Antient Fathers.

" St. *Paul* ſharply reproveth thoſe who al-
" lowed yet the Jewiſh Sabbath, *i. e.* they ob-
" ſerved *Days, Months, Times,* and *Years, as*
" *if he had beſtowed his labour in vain upon*
" *them,* Gal. 4. 10, 11. But more particularly
" in his Epiſtle to the *Coloſſians,* Chap. 2. 16, 17.
" *Let no man judg you in reſpect of an Holy*
" *Day, or of the New Moons, or of the Sabbath-*
" *Days, which were a Shadow of things to come,*
" *but the Body is of Chriſt.* Yet notwithſtanding
" all this care, both of the Apoſtles in gene-
" ral, and more eſpecially of St. *Paul,* to ſup-
" preſs this Error, it grew up ſtill, and had
" its Patrons and Abettors, *Ebion* and *Cerin-*
" *thus,* two of the wretchedeſt Hereticks of
" the Primitive Times: And after them *Apol-*
" *linarius* is ſaid to countenance and defend it;
" which doubtleſs made the Antient Fathers
" declare themſelves fully in it, as a dange-
" rous Point; it ſeemed to confirm the Jews
" in their Incredulity, and might occaſi-
" on others to make queſtion of our Saviour's
" coming in the Fleſh. Hence *Irenæus, Juſtin*
" *Martyr, Tertullian,* and *Euſebius,* Men of
" Note in the Primitive Times, affirm, that ne-
" ver any of the Patriarchs before *Moſes*'s
" Law, obſerved the Sabbath, which queſtion-
" leſs they muſt have done had that Law been

" moral,

" moral, and dictated by the Light of Na-
" ture. He cites also *Epiphanius* and *Theodo-*
ret on *Ezech.* 20. *Procopius* on *Gen.* 2. *Da-*
mascen, and our venerable *Bede* concurring with
the former Fathers: " All talk, saith he, that
" the Observation of the Jewish Sabbath va-
" nished utterly, *&c.* I might mention other
Authors to the same purpose. But to proceed,
my Brethren, because one of my Arguments
against the precise Seventh-day Sabbath, will be
to prove it a Sign or Shadow of that Rest Be-
lievers enter into when they first close with
Christ, I shall say no more now by way of Ex-
planation of my Text, but proceed to those
Points of Doctrine that arise herefrom.

The Doctrines raised.

Doct. 1. *That it is not the Duty of believing*
Gentiles under the Dispensation of the Go-
pel, to keep the Seventh Day as a Sabbath to
the Lord.

Doct. 2. *That it is a dangerous thing for any*
to plead for, and keep the seventh day, so as
to lay the same stress on the observation there-
of, as on a purely natural, or simply moral
Precept.

These two Propositions I purpose, God assist-
ing, to prosecute, and confirm in this method.

First, *I shall lay down several Explanatory Pro-*
positions.

Secondly, *Give many Arguments to prove the*
truth of the first Proposition.

Thirdly, *I shall (taking in the second Propo-*
sition) endeavour to prove, that the observing the
Seventh day Sabbath, so as to lay the same stress
on it as on a natural and simply moral Precept, is
a dangerous thing.

Fourthly, *I shall prove that all Believers are*
obliged

oblig'd to obſerve the firſt day of the week free from ſecular buſineſs, in religious Worſhip, as the time in ſeaſon only under the Goſpel-diſpenſation.

Fifthly, *I ſhall endeavour to anſwer all the main Objections brought by our Opponents againſt the Obſervation of the firſt day of the week.* To begin,

Firſt Propoſition premiſed. Let it be conſidered, that the Apoſtles perceiving the weakneſs of the Jews who believ'd in Chriſt, to take them off gradually from Jewiſh Obſervation of days, and other legal Rites and Ordinances, did admit of the Practice of ſome of them for a time, till they were better inſtructed in the Truth as it is in Jeſus, the nature of the new Creation, and the change of the whole Law, *viz.* the utter aboliſhing of all things Ceremonial, or that were Signs and Shadows of things to come, and the removing the miniſtration of all Moral Precepts from *Moſes* as Lawgiver, into the hand of Chriſt as Mediator, in which capacity he had all Power *delegated* to him in Hea- Mat. 28.
ven and Earth as our only Lord and Lawgiver. 18,19,20.
Thou ſeeſt, Brother, how many thouſands of the Jews there are which believe, and they are all zealous of the Law; Acts 21.20. Hence *Paul* complied with them to *purify himſelf*, and to *ſhave his Head*, v. 24. and on the like account, in compliance with their weakneſs, he circumciſed *Timothy*. I might from hence by the way note, that had we ſuch a Paſſage that *Paul* kept one *Jewiſh Sabbath*, as we have here of his *circumciſing Timothy*, I ſuppoſe our Brethren would make no ſmall advantage of it, that it is our Duty from thence to keep it; but that might have been on the ſame account and no better ground, than it would be for us to plead for Circumciſion, and be circumciſed, as *Tillam*,

Skip

Skip and *Cooly* were (as I am informed) who called themſelves the Miniſters of the Circumciſion.

But to proceed; Upon the ſame reaſon perhaps the Jewiſh Rites, Days, and typical or ſhadowy Ordinances, might, and were called by their former and antient names, as well as for diſtinction ſake: for tho thoſe legal Ordinances were *dead*, yet as our *Annotators* obſerve, they were not then *deadly* (if look'd upon as indifferent things) however God was pleaſed (they being his own appointments) to vouchſafe them a gradual and decent funeral.

Second Propoſition. But nevertheleſs after they had been better inſtructed into the truth of the Goſpel, and the change or end of the Law, they were more plainly dealt with: I mean, he more fully and clearly informed them, and ſhewed them the great danger if they obſerved thoſe legal Rites, Days, and Ordinances, eſpecially when he ſaw they laid ſuch ſtreſs upon them, as to make them neceſſary to eternal Life as a Rule of Obedience.

Hence the *Apoſtle* ſays, *I* Paul *teſtify unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing*, Gal. 5. 1. And why if circumciſed? becauſe it was a ſhadow, and the keeping up the ſhadow was a virtual denying that the Subſtance was come; and beſides, they were thereby bound to keep the whole Law. Such was the natural tendency of obſerving one Legal Rite, or Precept, as given by *Moſes*, it being in that Miniſtration a Covenant of Works; and he that kept one was obliged to keep all, and he that broke one was guilty of all.

1. And if ſo, why might not *Paul* have told them the ſame thing and danger if they kept the legal Sabbath, which led them according to the

Tenor

Tenor of it, and in the ſtricteſt obſervance to perfect Obedience; which is implyed in thoſe words, *Thou ſhalt not think thy own thoughts, nor ſpeak thy own words?*

2. Or provided they made it neceſſary in order to a holy Life in point of Obedience, as a *pure moral Precept*, even of the ſame nature with the firſt Commandment, *viz. Thou ſhalt have no other Gods but me*; or the ſecond, *Thou ſhalt not make to thy ſelf any graven Image*, &c. or the *third*, or *fifth*, or any of the reſt; I ſpeak not of what is ſimply moral in the *fourth Commandment*, but of that preciſe *ſeventh day*: I ſay, may not their danger be as great, if thus they look'd upon thoſe Jewiſh Sabbaths, as if circumciſed, becauſe then if they kept them not, it neceſſarily muſt follow, it would exclude them the Kingdom of Heaven, as all other immoral Acts, or actual breach of pure moral Precepts would do?

3. Becauſe *Paul* tells them that thoſe Sabbaths were a Shadow or Sign, ſo far as Circumciſion was, as I have and ſhall further make appear; and ſo hereby unwarily they would deny that Chriſt was come to give us Reſt, and we do not yet ceaſe working for Life in order to enter into Reſt, which was held forth as the Tenor of that Miniſtration of the Moral Law by *Moſes*, and particularly in their Sabbath.

Third Propoſit. Let it be conſider'd that the ſubſtance of the whole Moral Law, or ten Commandments (I mean *materially*, not *formally*) was written in the Heart of *Adam* in Innocency; and as written there, it contained the Covenant of Works. And ſo long as he kept that Law perfectly, he ſtood juſtified, and all Mankind in him: and alſo that he had but one poſitive Precept given him to try his Obedience

(according to the Tenor of this Covenant, and Law of his Creation) is very evident, *viz. Thou ſhalt not eat of the Tree of Knowledg of Good and Evil*, &c. which poſitive Command he broke, and in breaking it broke all the ten Commandments as to the matter or ſubſtance of them, and conſequently the fourth, as to what was ſimply moral therein.

Adam *broke all the Command-ments.*

Thus Dr. *Lightfoot*: "*Adam*, ſaith he, heard "as much in the *Garden* as *Iſrael* did at *Sinai*, "but in fewer words, and without Thunder— "At one clap he broke all the Ten Command-"ments.

Dr. Light-foot's *Miſcel.* p.282, 283.

"I. He choſe himſelf another God, when he "follow'd the Devil.

"II. He idoliz'd and defil'd his own Belly, "making it (as the Apoſtle phraſes it) his God.

"III. He took God's Name in vain, when "he believ'd him not.

"IV. He kept not the Reſt and State where-"in God had ſet him.

"V. He diſhonour'd his Father which was "in Heaven, and therefore his days were not "prolong'd on Earth.

"VI. He murder'd himſelf and all his Po-"ſterity.

"VII. From *Eve* he was a Virgin, but in his "Eyes and Mind he committed *ſpiritual Adul-"tery*.

"VIII. He ſtole (like *Achan*) that which "God ſet aſide, not to be meddled with, *&c.*

"IX. He bare witneſs againſt God, when "he believ'd the witneſs of the Devil before "him.

"X. He coveted an evil Covetouſneſs, like "*Ammon*, which coſt him his Life and all his "*Progeny*.

Fourth

Fourth Propoſit. That tho a time of Reſt, and a ſufficient time to worſhip God be moral, yet the particular preciſe day or time muſt be by Revelation, *i. e.* by ſome poſitive Precept or Example made known to Mankind; it being in God, not in Man, not in Nature, not in Grace: And God hath reſerved to himſelf a Power to require, or to alter both the time, place, and modes of his Worſhip as ſeems good in his ſight, tho the *ſecond* and *fourth* Commandments be moral and of the ſame nature with the reſt. Moreover, God if he pleaſe may make a poſitive Precept perpetual, and alike obligatory as ſimple moral Precepts are, tho they differ in reſpect of their own nature.

Fifth Propoſit. All natural and pure moral Precepts do, as I conceive, oblige all Mankind, and are unchangeable in their nature as to the matter of them, and differ greatly from Laws or Precepts merely poſitive. Pure or ſimple moral Precepts are good, good in themſelves, and therefore commanded; but Precepts merely poſitive and arbitrary are commanded of God, and therefore good: and that Goodneſs that is in ſimple moral Precepts I do not conceive, as Mr. *Shepherd* hints (if I miſtake him not) refers to Man, *i. e.* ſutable to his good chiefly, but in reference to God, from the rectitude of whoſe holy Nature they proceed. Moreover, 'tis acknowledg'd alſo that all Precepts naturally and ſimply moral, are written in the Hearts of all Men, tho much blur'd by Sin, for otherwiſe the *Gentiles* had not the Law written in their Hearts, but a part as to the matter of the Law. Simple moral Precepts are known by the Light of Nature, as to the matter or ſubſtance of them. Precepts naturally moral may be known without Revelation, or the know-

See Mr. Shepherd *on the Sabbath*, p. 10, 11, 12, 13, 14.

Rom. 2. 14, 15.

What Precepts are moral. *See Mr.* Cawdrey *Sabbath Rediv.* p.2,3.

knowledg of the Scripture; tho I know some learned Men seem to differ from others here, particularly Mr. *Cawdrey* and Mr. *Palmer*, who affirm that some Precepts may be moral by a positive Command, and these others call moral-Positives, which I understand not; yet I deny not (as I said before) but that God may make a positive Command perpetually obligatory. But more to this word *moral*, when I come to speak of the *fourth Commandment* in *Exod.* 20.

Now mere positive Precepts cannot be known unless God by his Word, or in some supernatural way, discovers them to his Creatures; and such was *Circumcision*, the precise *seventh-day Sabbath*, the *Passover*, and divers other things under the Law: And such is the *first day* of the week under the Gospel as a day of Rest, and of the solemn Worship of God, as also *Baptism*, the *Lord's-Supper*, &c.

Sixth Propositi. That the whole Moral Law is chang'd from *Moses* to Jesus Christ; not only chang'd as a Covenant of Works, but as a Rule of Life: for tho the Moral Law as to the matter or substance of it perpetually remains as a Rule of Righteousness, yet not as given in the hand of *Moses*, *Exod.* 20. but as in the hand of Christ, consider'd as Mediator, who is our *sole Lord* and *Lawgiver*, Mat. 28. 18, 19. and that we are to receive the Law from his mouth, who is our *antitypical* High-Priest; *And behold, a Voice from the Cloud which said, This is my beloved Son, hear him:* hear him exclusively of *Moses*. The Disciples would have had three Tabernacles, one for *Moses*, one for *Elias*, and another for Christ; *i. e.* they would have *Moses* to teach them, or be under his Ministration: but in this Transfiguration, wherein was a clear Representation of the Gospel Church-state (signified

nified by the Kingdom of God) in a Figure, they saw there was none to be heard as a Law-giver but Christ alone; *And when they lifted up their Eyes they saw no Man save Jesus only*, ver. 8. Certainly their Eyes are not open'd throughly, who go to *Mount Sinai* to know what their Duty is in respect of any part of Gospel-Worship, or day of Worship: Compare this place of Scripture with *Acts* 3. 22, 23. *For Moses truly said to the Fathers, A Prophet shall the Lord your God raise up to you, of your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.* So *Heb.* 1. 1, 2, 3. And again it is said, that *the Servant abideth not in the House for ever: Moses* was a Servant, and he had his day, and he is gone; but *the Son abideth for ever.* Joh. 8. 35.

Seventh Propositi. That as *old things are done away, and all things become new*; so is the old Seventh-day Sabbath. And it behoves us to call the Gospel-day of Worship, or that Day appointed by Christ in the New Testament, by that Name or Names given therein to it, *viz.* the *first day*, and the *Lord's-day*, and *day of Rest*, or Sabbath, as Dr. *Owen* aptly enough calls it on *Heb.* 4. 11. Therefore tho the day of Rest under the Gospel is not call'd a *Sabbath*, yet I shall blame none that so call it, since Sabbath signifies *Rest:* and this is our only *Sabbath* or resting day under this *new* and *last Dispensation:* but the great *Antitype of the Seventh-day Sabbath* being come, we do not find that Name directly given to our day of Rest in *Gospel times.*

Eighth Propositi. That the Moral Law or Law of the ten Commandments, as given *Exod.* 20. contain'd directly an Administration of the *Covenant of Works*, and was not given to *Israel* as

God's People, as in *a special and peculiar relation* to himself according to the *new Covenant*, or Covenant of Grace, but as his People in that *legal external typical Covenant* made with the *whole House of* Israel. Let it be consider'd also, that that Law and Covenant was not made with, nor given to any other People but the People and House of *Israel* only: so that as it had but its time, consider'd as a Law given by *Moses*, or as in his hands, it did cease as so consider'd, and could not oblige any to observe it as there formerly deliver'd (while it was in force) but such only as were under it; tho I deny not, but affirm the whole World were under the Covenant of Works in the first *Adam*, and oblig'd by the Law of God written in their Hearts to discharge all Duties that are naturally and simply moral, *&c.* Moreover, I shall enquire whether the Morality of the *fourth Commandment* doth lie in the Observation of the precise *seventh day* or not. And now Brethren, by these *Propositions* all may perceive upon what foot of account, or *mediums* I purpose to go, or take in handling this great and long controverted Subject. But there is one Proposition more, which I thought to have mention'd now, but must refer to the next time.

SER-

SERMON II.

The ninth Propoſition by way of Premiſe. The method propos'd. One general Propoſition laid down. Why the Law was added on Mount Sinai. *No Seventh-day Sabbath written in* Adam's *Heart in Innocency: Nor any poſitive Law given to him to obſerve it.*

Gal. iv. 10, 11.

Ye obſerve days, and months, and times, and years: I am afraid of you, leſt I have beſtowed upon you labor in vain.

MY Brethren, the firſt thing I promiſed was to lay down ſeveral explanatory Propoſitions, to make my way the more eaſy to what I have to ſay: and I paſt thro *eight*; I ſhall add but one more.

Ninth Propoſit. There are ſeveral things to be conſider'd in reſpect of this Controverſy, which being noted by Dr. *Owen*, I ſhall recite them: 'Thoſe about the thing it ſelf (ſaith he) are va- 'rious, and reſpect all the concerns of the day 'enquir'd after. Nothing that relates to it, no 'part of its reſpect to the Worſhip of God, is 'admitted by all, *uncontended* about; for it is 'debated amongſt all Perſons,

'1. Whether any part of time be naturally 'and morally to be ſeparated and ſet apart to

9th Propoſit. *by way of premiſe.* Dr. Owen's *Exercit.* p. 7, 8, 9.

'the solemn Worship of God; or (which is 'the same) whether it be a natural and moral 'Duty to separate any part of time in any 'Revolution of it, to Divine Service; I mean, 'so as it should be stated and fixed in any pe-'riodical Revolution; otherwise to say, that 'God is solemnly to be worshipped, and yet 'that no time is requir'd thereto, is an open 'Contradiction.

'2. Whether such a time suppos'd, be abso-'lutely and originally moral, or made so by 'positive Command, suted unto general Prin-'ciples and Intimations of Nature: and under 'this Consideration also, a part of time is call'd 'moral, metonymically, from the duty of its 'observance.

'3. Whether on a supposition of some part 'of time so design'd, the space or quantity of 'it, have its Determination, or Limitation mo-'rally, or be merely positive and arbitrary? 'For the Observation of some part of time may 'be moral, and the *quanta pars* arbitrary.

'4. Whether every Law positive of the 'Old Testament were absolutely ceremonial, 'or whether there may not be a Law moral 'positive as given to, and obligatory on all 'Mankind, tho not absolutely written in the 'Heart of Man by Nature: that is, whether 'there be no Morality in any Law, but what 'is a part of the Law of Creation?

'5. Whether the Institution of the Seventh-'day Sabbath was from the beginning of the 'World, and before the Fall of Man; or 'whether it was first appointed when the *Isra-'elites* came into the Wilderness. This in it 'self is only a matter of Fact, yet such as 'whereon the determination of a point of right, 'as to the universal Obligation to the Observa-

'tion of such a Day doth much 'depend, * and therefore hath 'the *investigation* and true sta-'ting of it, been much la-'bour'd in, and after by learned Men.

* *So that, according to the Doctor, if it was not instituted in Paradise, tho given forth in the Wilderness, it can't be universally obligatory on all Mankind.*

'6. Upon a supposition of the Institution of the Sabbath from the beginning, whether the Additions made, and Observances annexed unto it at the giving of the Law on Mount *Sinai*, with the Ends whereunto it was then design'd, and the Uses whereunto it was employ'd, gave unto the seventh day a new state distinct from what it had before; altho naturally the same day was continued as before. For if they did so, that new state of the day seems only to be taken away under the New Testament; if not, the day it self seems to be abolish'd; † for that some change is made therein, from what was fixed under the Judaical Oeconomy, cannot modestly be deny'd.

† *The Doctor still, as it seems to me, builds chiefly on its Institution in Paradise, where we can find no Institution referring to innocent* Adam.

'7. Whether in the fourth Commandment, there be a foundation of a distinction between a seventh day in general, or one day in seven, and that seventh day which was the same *numerically* and precisely from the foundation of the World. For whereas an Obligation unto the strict Observation of that day precisely is, as we shall prove, plainly taken away in the Gospel, if the distinction intimated be not allowed, there can be nothing remaining obligatory unto us in that Command, whilst it is supposed that that day (the Doctor means the seventh day) is at all requir'd of us from thence ||.

|| *So that the Morality of the fourth Commandment lies not in the precise seventh day.*

'8. It

'8. It is especially enquir'd, whether
'seventh day, or one in seven, or the *Hebd*
'*madal* Cycle be to be observ'd holy unto th
'Lord, on the account of the fourth Comman
'ment.

'9. Whether under the New Testament
'religious Observation of days be so taken
'way, as that there is no Divine Obligation r
'maining for the observance of any one da
'at all; but that as all days are alike in ther
'selves, so are they equally free to be dispos
'of, and used by us as occasion shall requir
'For if the observation of one day in seven
'not founded in the Law of Nature, expres
'in the original positive Command concernin
'it *; and if it be not seated morally in th
'fourth Commandment, it is now certain th
'the necessary observance of it is taken away.

'10. On the other extream, whether th
'seventh day from the Creation of the Worl
'be to be observ'd precisely under the New Te
'stament by virtue of the fourth Comman
'ment, and no other. The assertion here
'supposeth that our Lord Jesus Christ, th
'*Lord of the Sabbath*, hath neither chang'd
'nor reform'd any thing in and about the re
'ligious observation of an holy day of Re
'unto the Lord: whence it follows, that such
'an Observation can be no part or act of Evan
'gelical Worship properly so call'd, but only
'a moral Duty of the Law †.

'11. Whether on the supposition of a non
'obligation in the Law unto the observation o
'the seventh day *precisely*, and of a new day
'to be observ'd weekly under the New Testa
'ment, as a Sabbath of the Lord, on what
'grounds it is to be observ'd.

'12. Whe

* *He alludes to Adam in Paradise, where we can find no express positive Command.*

† *Let our Jewish Sabbatarians consider well what the Doctor positively asserts here.*

'12. Whether from the fourth Commandment, as one Day in ſeven, or only unto ſome part or portion of Time; or whether without any reſpect unto that Command as purely Ceremonial. For granting (as moſt do) the neceſſity of the obſervation of ſuch a Day; yet ſome ſay that it has no reſpect at all to the *fourth decalogical* Precept, which is totally and abſolutely aboliſhed, with the reſt of the *Moſaical Inſtitutions.* Others ſay that there is yet remaining in it an Obligation to the *Sacred Separation* of ſome Time, or portion of Time, unto the ſolemn Service of God, (and ſome ſay that it preciſely requires the ſanctification of one Day in ſeven.)

'13. If a Day be ſo now to be obſerved, it is enquired on what Ground, or on what Authority there is an alteration made from the Day obſerved under the Old Teſtament, to that now in uſe, that is, from the laſt Day to the firſt Day of the Week; whether was this Tranſlation of the Day of the ſolemn Worſhip of God made by Chriſt and his Apoſtles, or by the Primitive Church? *&c.*

'14. If this were done by the Authority of Chriſt and his Apoſtles, whether by an expreſs *Inſtitution* of this new Day, or whether a direct Example be ſufficient, no Inſtitution being needful for the Firſt Day: for if we ſuppoſe there is no Obligation to the obſervance of one Day in ſeven indiſpenſibly abiding; and on the ſuppoſition that an Obligation to keep one Day in ſeven doth abide, then no Inſtitution is neceſſary, or can be properly made as to the whole nature of it *. Thus far the Doctor, who ſays many other things neceſſary to be conſidered about the obſervation of a Day of Worſhip, whether as to

* *No expreſs Inſtitution is needful for the obſervance of the firſt Day; but Examples only if the 7th part of Time, or one day in ſeven, do abide in the 4th Command.*

to the Work of the Day it ought to be kept with the like ſtrictneſs as the Jewiſh Sabbath in all reſpects, and what Duties are to be performed on it; as alſo as to the proper Limits of that Day, ſome pleading it ought to be from Evening to Evening as the Jews kept it, or from Morning to Evening, that is from after twelve a Clock in the Morning to twelve the next Evening, *&c.*

From what the Doctor notes, it appears that the Caſe in controverſy calls for much ſtudy and diligence; and it may be accounted an Act of great weakneſs in any Perſons to obſerve the Seventh Day to the diſturbance of the Church, without enquiring of ſuch as God has enlightned in theſe things, and to whom the care of their Souls are committed, to ſee what can be ſaid againſt it. Is it wiſdom to adviſe with thoſe only that are for it, and not with ſuch alſo as are directly againſt it? This ſhall ſuffice for the Propoſitions I firſt propoſed.

I ſhall endeavour to clear moſt of thoſe things that ſeem difficult, which may have been the occaſion of ſome Perſons (if not all) going aſtray, and falling into the Error I purpoſe clearly and largely to detect.

This brings me to the next general Head of Diſcourſe propoſed.

Secondly, I told you I ſhould lay down diverſe Arguments to prove the Truth of our Propoſition, *That it is not the Duty of Gentile Believers to keep the Seventh Day as a Sabbath in Goſpel-times.*

The General Propoſition.

Firſt, I ſhall lay down *one General Propoſition*, to diſcover the Method I ſhall purſue for proving what I have taken in hand.

I. I

1. *If the Law of God written in* Adam's *heart in Innocency, did not oblige him to keep the Seventh Day as a Sabbath, that Law cannot oblige Gentile Believers to keep it.*

2. *If a positive Law, or express Institution, supposed to be given to* Adam *before, or just after his Fall, doth not oblige Gentile Believers to keep it:*

3. *If the Law written in the Hearts of the Gentiles, or the most refined and enlightned among them, doth not oblige Gentile Believers to keep it:*

4. *If the Law of* Moses, *or the Law written in the two Tables of Stone, doth not oblige Gentile Believers to keep it:*

5. *If the Gospel, by any Precept or Example, doth not oblige them to keep the Seventh Day as a Sabbath:*

6. And lastly, *If the Law written in the Hearts of all Gospel-Believers by the Holy Spirit, doth oblige them to keep the Seventh Day as a Sabbath to the Lord:* Then I infer it is not their Duty to keep the Seventh-Day, *&c.* for I know no other way, or means whereby Gentile Believers can pretend to know they are obliged to keep the Seventh-Day as a Sabbath, or a Day of Rest and solemn Worship. But by none of these ways or means, believing Gentiles are obliged to keep the Seventh-Day as a Sabbath, *&c.* therefore it is not the Duty of Gentile Believers to keep it. To proceed,

1. Let it be considered, that if the keeping of the Seventh-Day as a Sabbath, *i. e.* that precise Day from the Creation of the World, were a purely natural or simply moral Precept, no doubt but it was legibly written in *Adam's Heart*; I mean as a Law of Creation, and so part of the *holy Image of God*, or of the same nature with all other moral Precepts that result from the Perfections of God's holy Nature,

ture, and not from the Soveraignty of his Will only: And if it was so written in *Adam*'s Heart in Innocency, he needed no positive Law to make it known to him. What, was any thing that was purely or simply moral, even that which belonged to good Manners, or to true natural Godliness or Righteousness, not made known to *Adam*, to perfect *Adam?* this certainly cannot be.

Charnock *on the Attributes*, p. 131.

That spiritual Worship which is due to God, saith Mr. *Charnock*, is known by the Light of Nature: But much more, say I, was it clearly manifested to *Adam* in Innocency. 'But furthermore, saith he, the outward means or 'matter of that Worship which would be acceptable to God, was not known by the Light 'of Nature: the Law for a spiritual Worship 'by the Faculties of our Souls was natural, and 'part of the Law of Creation; tho the determination of the particular Acts, whereby God 'would have this Homage testified, was of positive Institution, and depended not on the 'Law of Creation. Tho *Adam* in Innocence 'knew God was to be worshipped, yet by 'nature he did not know by what outward 'Acts he was to pay this Respect, or at what '*Time* he was more solemnly to be exercised in 'it than another: This depended on the Directions God, as the Soveraign Governor and 'Lawgiver, should prescribe; you shall therefore find the positive Institution of *the Tree 'of Knowledg of Good and Evil.* It is observable that this great Man is not here concerned to confute the Seventh-day Sabbatarians, but about another thing; yet affirms (with many other Learned Men) that *Adam* by the Law of Creation, did not know in Innocency at what time God was more solemnly to be worshipped than another.

2. No

2. No doubt but the ſubſtance of all the ten Precepts was wrote in *Adam*'s Heart; yet it appears the knowledg of the Seventh-day to be kept as a Sabbath was not written there, tho that which was ſimply and naturally moral of the fourth Commandment was.

The Subſtance of all Moral Precepts written in Adam's *Heart.*

Secondly, I argue thus: If the preciſe Seventh-day was written in *Adam*'s Heart, there had been no need of an Inſtitution or poſitive Law to make it known to him; for, what more need had he of an outward Revelation of this, than of the other Commandments?

The Law of the 7th day Sabbath not written in Adam's *Heart.*

Take here what a Learned Man hath ſaid: ‘ * If the keeping of the Seventh-day were a ‘ Moral Duty, our *Father Adam*, by that ‘ Light of Nature God put in his Mind when ‘ he created him, would have known it, as well ‘ as he knew all other things in themſelves good ‘ and neceſſary; but he neither had, nor ſhould ‘ have had any knowledg thereof, if God had ‘ not injoined it to him by a particular Com- ‘ mand, (as thoſe which maintain the morality ‘ of the Sabbath do avouch.) So that this fol- loweth manifeſtly, that the obſervation of the Seventh-day depends merely on Inſtitution.

* *Mr.* P. *a Miniſter at* Rouen *in* France, *p.* 3.

My Brethren, Let this be conſidered well, that if the knowledg of the Seventh-day wholly depended on the Will of God, or on mere Inſtitution, and reſulted not, as all pure and ſimple moral Precepts do, from the holy Rectitude of God's Nature, it follows that the preciſe Day pertains not to the Eſſence of the Fourth Commandment, but the ſimple Morality of that Precept lies only in a time of Worſhip: And certainly if God by a mere poſitive Command had not given it to *Iſrael*, they had no more known it their duty to keep it, than the Pagan World did, who were wholly ignorant

rant thereof, as I ſhall prove. And be ſure if God wrote not the Law or knowledg of the Seventh-day Sabbath on *Adam's* Heart; the Seventh-day is not of the ſame nature with ſimply moral Precepts, which God engraved on his Heart, even the ſubſtance or tenor of all the Ten Commandments, and made him know them naturally, without any inſtruction by word of mouth. But it appears by their own Aſſertion, *it was inſtituted*, &c. Therefore the knowledg of the *Seventh-day* as a ſpecial time of Worſhip, was not wrote in his Heart. Our Opponents dare not deny but the ſubſtance of the whole Moral Law was wrote in his Heart, and they foreſee it is dangerous to deny it: From whence it appears, that all the other Precepts are ſimply moral, and ſo is a time of Worſhip; but the preciſe Seventh-day, by their own *conceſſion*, was inſtituted in Man's Innocency, and ſo depends wholly upon an expreſs poſitive Command, declared to *Adam* by audible Words reſounding in his Ears.

Tillam's Book, p. 7.

Mr. *Tillam* ſays, *It was inſtituted before the Fall, and founded in Mount Paradiſe.*

Anſw. Tho I believe no ſuch matter, nor can any Man prove it, yet to grant it, for Argument-ſake, then I ſay it follows, it was not written in *Adam's* Heart; for he being perfect, he would naturally have known it without being told it was his Duty to keep it. For conſider that he was created on the *Sixth Day*, and underſtood what was naturally and univerſally good, *i. e.* all thoſe Duties that were *eſſential parts of Godlineſs*, and *Righteouſneſs*, or *things belonging* to *good Manners*. Now if ſo, why need he be told he muſt keep the Seventh-day? or why muſt that Precept come under ex-

preſs

preſs Inſtitution, and none of the reſt?

Object. *God ſaw good to bring all the ten Commandments under expreſs Inſtitution on Mount* Sinai, *as well as he brought the ſeventh-day Sabbath in Paradiſe under expreſs Inſtitution.*

Anſw. I deny it not; God did then ſee good ſo to do, conſidering how the Nature of Man was corrupted, and his Law written in his Heart was blotted and blur'd by the Fall. But let it be conſider'd, that the Law was not written in two Tables of Stone, ſo much for a Rule of Life, as for other reaſons:

The Reaſons why God added the Miniſtration of the Law wrote in two Tables of Stone.

1. It was added and written there, to aggravate Sin on the Conſcience; *It was added* (ſaith *Paul*) *becauſe of Tranſgreſſion*, Gal. 3. 19. it was to make Sin appear *exceeding ſinful*, Rom. 7. 13.

2. It was written there to ſhew the Creature his ſad and woful condition, and to make known how unable fallen Man was to fulfil the Righteouſneſs of God.

3. And as a *Schoolmaſter* to lead ſuch as were under it, to Chriſt, in whom perfect Righteouſneſs only is to be found; Man being not able to keep perfectly that holy and juſt Law.

4. And to ſhew them, as I conceive, that nothing but the Finger of God could write his holy Law in the ſtony Hearts of Sinners, as ſhall be further demonſtrated hereafter; for that whole Miniſtration of the Law and Covenant I ſhall prove was a ſhadow and typical, and ſo no ſtanding Law or Miniſtration as there written, but as it is in the hand of Jeſus Chriſt.

5. That whole Law, and conſequently the Seventh-day Sabbath, was given on Mount *Sinai* as it ſuted the Judaical *Oeconomy*, as well their *Political* as *Eccleſiaſtical ſtate*. There are many Additions made to the Seventh-day Sab-

bath, together with other Ends annex'd, and Deſigns and Uſes thereto employ'd; which is granted by ſuch as aſſert it was given to *Adam* in Paradiſe *.

* *This gave a new ſtate to it, ſaith Dr.* Owen, p. 8, 9.

Secondly, If it had been given to *Adam* in Innocency, he not knowing without an Inſtitution it was his Duty to keep it, I argue from hence: it follows that he had the ſame need of knowing what ſpecial Worſhip he ought to be found exerciſed in on that day. What, a Sabbath inſtituted, and no Sabbath-Service appointed on that day? But this I ſhall further handle when I come to ſpeak of the pretended Inſtitution and expreſs Command given to *Adam* in Innocency.

Thirdly, If the Law of the Seventh-day Sabbath was wrote in *Adam's* Heart, ſome Remainders of the knowledg of that day would have been left in the Hearts of his Offspring, as there is of all other Precepts that are ſimply moral: tho much blur'd, and almoſt quite obliterated in ſome, yet there were many Heathens who retain'd, or recover'd much knowledg of God's Law firſt written in the Heart of Man; yea, they were led to the knowledg of all pure moral Precepts, *i. e.* that *there was but one God*, and that *he was to be worſhipped*, and *his Name not profan'd*; that *they ſhould not murder, commit Adultery, ſteal*, &c. nay and alſo to the knowledg of the *fourth Commandment*, as to what was ſimply moral in it, *viz. a ſufficient time* to worſhip that God; yet they were none of them led to know that they ought to keep the ſeventh day as a Sabbath.

Fourthly, Moreover, if the Seventh-day Sabbath had been a ſimple, or pure moral Precept, and written in *Adam's* Heart, it would have been written in the Hearts of all God's *New-*

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Covenant Children, as he promiſed he would write his Law there, in Goſpel-times: and evident it is that all Believers in Chriſt, whether Jews or Gentiles, have the Image of God reſtor'd to them, it being ſtampt upon their Hearts by the Spirit of God; hence it is ſaid, *who after God are created in Righteouſneſs, and true Holineſs*, Eph. 4. 24. nay, they are all ſaid *to be renew'd in Knowledg, after the Image of him that created them*, Col. 3. 10. But in the ſecond Impreſſion of God's holy Law and Image thus written on our Hearts, there is not one line, nor lineament of any knowledg that it is our Duty to keep the ſeventh day as a Sabbath to the Lord, which I ſhall further evince hereafter.

Fifthly, Take what a learned Man ſaith: 'If 'Adam was bound to keep the Sabbath, I demand by what Law? by the Law written in 'his Heart? Why then he was bound to keep 'a Sabbath before there was a Sabbath to keep: 'for the Law was ingraven on his Heart on the '*ſixth day*, as a branch of that Divine Image 'of God concreated with him; whereas the 'Sabbath (to be ſure) could not be inſtituted 'till the ſeventh day, if then.

Sixthly, Before I cloſe this, let me note here what is ſaid concerning this very thing by the *Antient Fathers*, and Primitive Chriſtian Writers, who it appears deny'd the knowledg of the Seventh-day Sabbath was written in *Adam*'s Heart. See *Juſtin Martyr*. *Theodoret* ſaith, that theſe Commandments, *Thou ſhalt not kill, Thou ſhalt not commit Adultery, Thou ſhalt not ſteal*, and others of that kind, were generally implanted by Nature in the minds of Men; but for the keeping of the Sabbath, it came not in by Nature, but by *Moſes*'s Law.

Juſt. Mart. Reſpon. ad qu. p. 69. Theod. *on* Ezek. c. 20.

Chryſoſtom affirms (ſaith my Author) that neither *Adam* nor any Man liv'd without the Law imprinted on the Soul of Man, as made a living Creature; but neither he nor any other of them ſay the ſeventh day was one of thoſe Laws. Alſo *Rivet* and others, who plead for the Antiquity of the Sabbath, dare not, ſaith he, refer the keeping of it to the Law written in *Adam*'s Heart.

So that I may from what has been ſaid poſitively affirm, the Precept of keeping the ſeventh day was not written in *Adam*'s Heart in Innocency; and therefore that believing Gentiles are not oblig'd to keep the ſeventh day from that Law.

From hence alſo I infer, it could not be written in the Hearts of any of the Jews or Gentiles; for doubtleſs *Adam* by nature knew that which corrupt Man never ſo perfectly knew: and it were great Preſumption in any, ſince Sin was ſo generally prevailing, to ſay they knew in a natural way that which *Adam* knew not. Beſides, is it not great folly for any to ſay this, ſince the Law in *Adam*'s Heart was the original? And ſhall a *blur'd Copy* be deem'd more perfect than that, or the *muddy Stream* be clearer than the *Chryſtal Fountain?*

Therefore, ſince it appears the Law of the Seventh-day Sabbath was not written in *Adam*'s Heart, but that he needed an expreſs poſitive Law to know it, or diſcover it to him, I infer, much more need there was for poor Gentiles, nay for Believers, to have an expreſs Law to diſcover it to them. And ſince our Opponents affirm that the Commandment of the preciſe ſeventh day as a Sabbath, is of the ſame nature and quality with the firſt Commandment, and all other ſimply moral Precepts, *i. e.* not only

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a time of Worſhip, or one day in ſeven, but the preciſe ſeventh day from the Creation; I infer then what a woful condition are all we in, that break, or violate in the very Letter a ſimply moral Command, nay and *teach Men ſo to do?* nay, and how could our Saviour then be without Sin, who made Clay on that day, and did many other Works, and commanded a Burden to be born, and alſo commended Acts of Mercy (which was but a moral Duty) above keeping of the Seventh-day Sabbath; comparing the ſtrict Obſervation of that with Sacrifices, which all know were but mere poſitive Laws to *Iſrael* under that Legal Diſpenſation. But more of this hereafter. Matth. 12.

Object. *But tho it was not written in* Adam's *Heart that he ſhould keep the ſeventh day as a Sabbath, yet it was given to* Adam *in Innocency by a poſitive Inſtitution.*

Anſw. This is ſooner ſaid than proved: but let me tell you, that the Law of Nature our Opponents acknowledg was antecedent to the Inſtitution of the Sabbath, and that all purely moral Precepts were certainly written in *Adam's* Heart. Now can the preciſe ſeventh day be *Adam's* Duty to keep before it was ſanctified to that end? this is to ſay a thing was before it was, and that the Law of Creation teaches that which it was impoſſible to teach, and alſo that Revealed Religion may be known by natural Dictates or Principles, which is abſurd to affirm; beſides, all confeſs that mere poſitive Precepts or Commands in inſtituted Worſhip may be alter'd or chang'd, as the great Lawgiver pleaſeth. *No poſitive Law given to* Adam *to keep the Seventh-day Sabbath.*

But to proceed to *anſwer* what is affirm'd about its Inſtitution in Paradiſe, as given to *innocent Adam*; we will come to, and well weigh the words of this pretended poſitive Precept given to

Adam in Paradise: Gen. 2. 2. *And on the seventh day God ended his Work which he had made; and he rested on the seventh day from all his Work which he had made.* Ver. 3. *And God blessed the seventh day, and sanctified it; because that in it he had rested from all Work, which God created and made.* These are the words which contain what is call'd the Institution and Command of the Sabbath to *Adam* in Paradise. *Tillam* and others make a great noise of the Sabbath instituted in Paradise, and given to *Adam* to keep: but Brethren, I must tell you that the Learned strangely differ among themselves, who would have the *Antiquity* of the Sabbath thus early; some of them affirming it was given to *Adam* in Innocency; others say not till he fell.

Mr. Geo. Walker's *Doctrine of the holy Sabbath*, P. 10.

One speaks thus; *And for the time when God first instituted the Sabbath, I conceiv'd it to have been not in the state of Innocency, but after Man's Fall immediately, and yet upon the seventh day, wherein God rested.* These are his very words. From hence I observe, he believ'd *Adam* did not stand in his Innocency one day, and this he endeavours to prove; and others as well as he, Men of great Learning and Wisdom. Let me cite here one more *, 'I shall 'propose (saith he) and endeavour to prove 'a counter Position, namely, that it seems more 'consonant to Scripture (tho at the beginning) 'yet after the Fall in Man's corrupt and vitiated state, the probation whereof depends 'much (tho not altogether) upon the decision of that often canvassed Question, whether our first Parents sinned the same day on 'which they were created.

* *See Mr.* Warren's *Jewish Sabbath antiquated.*

Others not of less note and Learning, say, 'That the Sabbath did not commence till *Israel* 'came into the Wilderness, and at the fall of

Manna:

'*Mamma*: it appeareth not at all, that God gave any Commandment to *Adam*, either before or after his Fall, binding him or his *Progeny* to the keeping of any ſuch day whatſoever, as to a thing moral and neceſſary: neither is there any trace of ſuch a Commandment to be found till the coming of the *Iſraelites* to the Wilderneſs——and that God aſſign'd to them the ſeventh day of the week, as a particular point of Eccleſiaſtical Government, whereof he preſcrib'd unto them all the particular Rites.' *Mr.* Primroſe *in his Treatiſe of the Sabbath in his Preface.* P. 20.

Now my Brethren, I ſhall ſhew you,

1. What is ſaid by thoſe who affirm it was given to *Adam* in Innocency, whoſe Arguments ſeem to me of no weight at all.

2. I ſhall take notice what is ſaid by thoſe learned Men who deny it was given to *Adam* in Innocency, and affirm it was not given as a Command till *Iſrael* came into the Wilderneſs. To begin with thoſe who affirm God gave it to *Adam* before his Fall in Paradiſe, or in his ſtate of Innocency.

1. They ground it upon what *Moſes* ſaith in *Gen.* 2. becauſe it is there mention'd as the *day on which God reſted from all his Works.*

2. Becauſe *God bleſſed the ſeventh day, and ſanctified it.* Dr. *Owen*, after he had ſhew'd that ſome *Jews* and *Rabbins* affirm, the Sabbath did not begin till the *Iſraelites* came into the Wilderneſs, tho ſome of them differ'd in their Opinions about its Commencement; comes to tell us, 'That the Opinion of the Inſtitution of 'the Sabbath from the beginning of the World, 'is founded principally on a double Teſtimony: *Firſt*, From the *Old Teſtament*, Gen. 2. 1, 2, 3. becauſe *Moſes* ſaith, *God bleſſed the ſeventh day, and ſanctified it*; not, ſaith he, 'that Owen *on the Sabbath*, p. 42, &c. P. 55. P. 62.

'that God kept it holy himself, nor that he pu-
'rified it, and made it inherently holy, which
'the nature of the day is not capable of; nor
'that he celebrated that which in it self was
'holy; but that he set it apart to sacred use.
'*Secondly*, The Testimony to the same pur-
'pose, saith he, taken out of the New Testa-
'ment, is in *Heb.* 4. 3, 4. *For we which believe*
'*do enter into Rest, as he said, As I have sworn*
'*in my Wrath, if they shall enter into my Rest,*
'*altho the Works were finished from the Founda-*
'*tion of the World. For he speaketh in a certain*
'*place on this wise, And God did rest the Se-*
'*venth Day from all his Works.* Now, saith
'the Doctor, the Works, and the finish-
'ing of them, did not at all belong to the A-
'postle's Discourse, but only as they denoted
'the beginning of the Seventh-day Sabbath;
'for it is the several Rests of God alone that
'he is enquiring after. But to pass by what the
Doctor saith;

1. Let this be considered, that in this place only of all *Paul*'s Writings mention is made of the Seventh-day; but not one word here intimating that 'twas our duty to observe that Day under the Gospel; which had it been the Christian Sabbath, no doubt he would have given some hint of at this turn.

2. By the manner of his Words and Expressions, comparing these two Verses together, it seems the Sabbath did not commence from the beginning of the world; for tho God rested on the Seventh-day, and might then set it apart, yet he might give no Command to keep it till after-times, when Sabbath-day Service or Worship was appointed: This I rather think from these words, *Altho the Works were finished from the Foundation of the World*; yet the Day,

as

as Man's Duty, was not given till long after; for, as our *Annotators* obſerve, *Paul* alludes to *Exod.* 31. 17. *For he ſpeaks in a certain place on this wiſe*, &c.

Thus having given you the Proofs of thoſe who aſſert the Sabbath was given to Man in Innocency, I ſhall now give you the Reaſons urg'd by others who affirm it was not given till *Iſrael* came into the Wilderneſs: Their Arguments are of two ſorts.

1. Many of them affirm, that *Moſes* wrote here in *Gen.* 2. by a *Prolepſis*, or way of *anticipation.*

2. Others do not ſo much aſſert that, but allow it might be ſet apart in the deſign of God from his finiſhing his Work, and yet affirm it was not given to any to keep till *Iſrael*'s coming into the Wilderneſs, when God was about to form them into an Eccleſiaſtical and Political Church-State; and appointed them Laws and Ordinances, particularly the Worſhip, Duties, and Sacrifices they were to diſcharge on their Sabbath-day. And indeed it may ſeem unreaſonable to believe that the wiſe God ſhall give a Sabbath, not only for Reſt, but for Divine Worſhip, before he appointed thoſe Duties of Worſhip he would have them to perform on that day; which were eſſentially neceſſary for all to know, as well as the ſpecial preciſe Day it ſelf.

1. But to begin with the firſt Argument, that *Moſes* wrote thoſe words in his Hiſtory by way of *Prolepſis*, or *Anticipation*, and ſo to be read, as it were, in a *Parentheſis*: that is, *Moſes* being the firſt Man that wrote by *Revelation* or *Inſpiration*; and having before he began to write, received the Command of the Seventh-day Sabbath, and the reaſon of its Inſtitution, coming

coming to write of the Time when God finished his Work, put in this concerning the Sabbath by way of *Anticipation*, saying, *God blessed the Seventh-day, and sanctified it*; not that *Adam* knew any thing of it, or that he gave him a Command to keep it. Dr. *Owen* owns there are sundry things asserted in History by way of *Anticipation*, tho he supposes they fell out commonly in the same Age: but methinks he saith little to the purpose to confute what other learned Men have said on this account; and to reserve my own thoughts to myself, I shall give you an account of what two or three of them assert, who believe *Moses* wrote this in *Gen.* 2. by way of Anticipation. One *Author* having shew'd that some believe God at the beginning of the World did set apart the seventh day, and commanded *Adam* to keep it, says, that others, and those antienter, and of more Authority, conceive these words to be spoken by a *Prolepsis* or *Anticipation*, and to relate to the times wherein *Moses* wrote; and intimated only the reason why God required of the Jews to sanctify the seventh day rather than any other: no Precept to that purpose being given to *Adam* and to his Posterity, nor any Mystery in the number *seven*, why it should be thought most proper for God's Publick Worship: And this, saith he, is indeed the *antienter* and more general Opinion, unanimously deliver'd both by *Jews* and *Christians*, and not so much as question'd till these latter days: And tho some ascribe it to *Tostatus* as the first Inventer of it, yet it is antienter far than he; tho were it so, it could not be deny'd but it had an able and learned Author, who, considering the times in which he lived, and the shortness of his Life, hardly ever had his equal.

P. 64, 65.

Heylin's *Hist. of the Sabbath*, P. 3.

It

is true, *Toſtatus* makes this Query, *Whether the Sabbath being ſanctified by God in the Infancy of the World, had been obſerv'd by Men by the Light of Nature*; and returns this Answer, that God commanded not the Sabbath to be ſanctified in the beginning of the World, but it was commanded afterwards by the Law of *Moſes*, when God did publickly make known his Will on Mount *Sinai*; and that whereas the Scripture ſpeaks of ſanctifying the ſeventh day in *Gen.* 2. it is not to be underſtood as if the Lord did then appoint it for his publick Worſhip, but to be refer'd to the time wherein *Moſes* wrote, which was in the Wilderneſs, *&c.* And ſo the meaning of the Prophet will be briefly this, that God did ſanctify that day, that is, to us that are his People of the Houſe of *Jacob*. So far *Toſtatus*. Our Author alſo cites *Joſephus* ſpeaking after the ſame manner: and, with he, *Solomon Jarchi*, one of the principal *Rabbins*, ſpeaks more expreſly to this purpoſe, and makes this Gloſs or Comment upon *Moſes*'s Words: God bleſſed the ſeventh day, *i. e.* in *Manna*, becauſe for every day of the week an *Homer* of it fell upon the Earth, and a double Portion on the ſixth; but none fell on the ſeventh day at all. He alſo quotes *Mercer*, one much converſant in the *Rabbins*, who confeſſes the *Rabbins* generally refer'd *Gen.* 2. to the following Times, even to the Sanctification of the Sabbath eſtabliſh'd by the Law of *Moſes*.——Doubtleſs the Jews who ſo much doted on their Sabbath, would by no means have robbed it of ſo great Antiquity, had they had any ground to approve thereof, or not known the contrary: ſo that the Scope of *Moſes* in this place was not to ſhew the time when, but the occaſion why God did afterwards *ſanctify the ſeventh day*, becauſe

* Antiq. l. 1, 2.

that

that on that day he rested from all his Works.

Moreover, the same Author saith; Nor w
it otherwise conceiv'd, than that *Moses* did he
speak by way of *Prolepsis* or *Anticipation*, t
* One of the Trent Council. *Ambrose Catharini* * opened the contrary, th
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Fill an Omer of it to be kept for your Generat
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* *Tho I do not ſay the Sabbath was inſtituted in Paradiſe.*

Treatiſe of the Sab. p. 41.

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Moreover, the same Author saith; Nor wa it otherwise conceiv'd, than that *Moses* did hen speak by way of *Prolepsis* or *Anticipation*, til * *One of the* Trent *Council.* *Ambrose Catharini* * opened the contrary, tha next falls foul upon *Tostatus*: Yet, saith he, th same *Catharini* affirms in the same Book, tha nothing is more frequent in holy Scripture tha these *Anticipations*; and among others our A thor mentions one or two: it is said of *Abra ham*, that he removed to a Mountain eastwar of *Bethel*, whereas it was not called *Bethel* till hundred years after, and *Abraham* knew it n by that name; but *Moses* writing the Histor of *Abraham* (saith a French Protestant Divine calls it by *Anticipation Bethel*, which was n Gen. 28. 13. so called till *Jacob* gave it that name, which b fore was call'd *Luz*. So in *Judg.* 5. 9, 19. 'i said, *the Angel of the Lord came up from* Gi gal *to* Bokim, which was not so call'd till afte Ver. 32. wards. We also find in *Exod.* 16. that *Mose* said, *This is the thing that the Lord commanded, Fill an Omer of it to be kept for your Generations, that they may see the Bread wherewith yo have been fed in the Wilderness, when I brough* Ver. 33. *you forth from the Land of* Egypt.—— So *Aaron laid it up before the Testimony to be kept.* *Calvin* saith this Author, tells us on this Text, indeed it could not well be otherwise interpreted (*i. e.* but by Anticipation) for how could *Aaron* lay up a *pot of Manna* to keep before the Testimony, when as yet there was neither Ark nor Tabernacle, and so no Testimony at that time! Moreover, *Moses* tells us in the place before mention'd, that the Children of *Israel* eat *Manna forty years*, which, saith he, is not otherwise true in that place and time, but by *Anticipation.*

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Treatiſe of the Sab. p. 41.

destin'd that day to religious Service in future time; he instances in venerable *Bede*, and before him, *Justin Martyr*, *Tertullian*, and *Irenæus*, that God sanctified the seventh day, *Gen.* 2. by his Decree and Destination only, not by any present Imposition.

The Arguments on which this Opinion is grounded are very weighty, which shall be next consider'd.

First, All generally conclude that God gave to *Adam* but one positive Law, and in breaking of that (as Dr. *Lightfoot*, and others shew) he broke all the ten Commandments, which as to the matter or substance of them were wrote in his Heart; and that this greatened his Sin, *viz.* that tho he had but one Commandment he violated it.

Secondly, Suppose *Adam* had had this positive Law given to him also, to keep holy the seventh day, and had broke it, had he thereby been guilty of the breach of all the others? For I have just now shew'd that most believe him guilty of all in breaking that one Command, *Thou shalt not eat of the Tree of Knowleag of good and evil.* But being every way guilty, it must be supposed he broke both those positive Commands, if he had two given him, and so was guilty of the breach of the fourth twice. Nay, if what I say be consider'd, and that which I inquire about be granted, he was doubly guilty of the breach of them all.

Thirdly, The Law of the Sabbath was (as it is conceiv'd) that *Adam* should keep that day holy; nay, he must be so oblig'd, if any Command was given to him, yea and keep it more holy than any of the other six. Now if so, would it not follow that *Adam* was not perfect in Innocency? Doth Perfection admit of any further

urther degree of Holineſs, or require more anctity on that day than any other? Certain- while he ſtood, every day muſt be kept with e Holineſs and Sanctity. Or I ſay, what aſon can be given that *Adam*, who was ſo ly and perfect, and capable in the ſame de- ee of contemplating every day the Perfecti- ns of his bleſſed Creator, ſhould need one ecial day to do this in, having nothing to vert his thoughts, nor any need of a day of ſt from toilſom Labor? If ſo, doth not what ey ſay argue ſome Imperfection attending n? how then was he created in the Image of od, and perfect, if he was capable of keeping y one day more holy than the reſt whilit in nocency? If any ſhould ſay he was capable reſt from dreſſing the Garden on one day: anſwer, if the dreſſing the Garden was any nderance to him in Divine Contemplation, any holy Duty, it argues ſtill he was not erfect, nor compleatly happy.

Fourthly, If one ſpecial day was appointed to orſhip God in, and this he ſtood in need of, ill it not follow by the ſame reaſon, that he eeded to be told what ſpecial parts of Wor- ip he ſhould perform to God on that day? or, as I hinted before, it ſeems ſtrange he ould need a ſpecial day of Worſhip by a *po- ive Law* to be appointed him, and no Duties Worſhip be inſtituted ſutable to ſuch a day. vident it is, when God commanded his Peo- le *Iſrael* to keep the Seventh-day Sabbath, he old them how they ſhould do it, and what cts of Worſhip they ſhould diſcharge on that ay.

Fifthly, It may ſeem ſtrange that any wiſe an ſhould affirm that *Adam* was injoyned to eep a Sabbath, from what is ſaid in *Gen.* 2.

whenas

whenas we read not one word of a Sabbath there; all that *Moses* says is, that, *God blessed the seventh day, and sanctified it.* Now, as one observes, the seventh day is three times mentioned in this Text, but the term *Sabbath* not at all, nor indeed any where else, till it came to be given to the Children of *Israel* in the Wilderness; nor can they ever prove that the seventh day mentioned *Exod.* 16. or 20. was the precise seventh day immediately succeeding the six days of the Creation: but more of that hereafter.

Sixthly, Since we read of no day call'd the Sabbath till near two thousand years from the Creation, how should any before the Flood or before *Moses*, know of such a day? for the bare Expression, that *God sanctified the seventh day*, &c. if that was known to the old World and afterwards (which I much doubt of) could not without some other Revelation discover that they were obliged to keep it as a Sabbath in religious Worship: tho it is said, *God sanctified the seventh day*, yet it is not said that *Adam* also sanctified it, nor can they tell how *Adam* should know that God then sanctified it; for being not created till the sixth day, how could he, without some special Revelation, know the next day after was the *seventh* day from the Creation? Could he tell how long God was in making the Heavens and the Earth? *&c.* Moreover, 'tis worth noting how strenuously our *Opponents* do urge that there is no express Command to keep the *first day*. Now may not we say, there is no express Command for *Adam* in Innocency, or when fallen, or for any till *Moses*'s time to keep the seventh day as a Sabbath? yet they boldly affirm it was their duty to keep it.

Again,

Again, *Should it be granted that God commanded* Adam *to keep that very ſeventh day on which he himſelf reſted from his Work, and that* Adam *did ſanctify that one day, yet it is not ſaid that he did, or was bid to keep holy every ſeventh day to the world's end; and that he muſt begin every ſuch day juſt at the ſame time as God did his ſeventh day, or juſt at the ſame time of the day as it was in Paradiſe, at that moment when God ceas'd to work.* Thus Dr. *Wallis*, who further ſaith, *It is not expreſly ſaid that all Mankind muſt for ever after obſerve the ſeventh day, or every week of days, reckoned continually from the firſt Creation.* Dr. Wallis *Anſw. to Mr.* Banfield, *p.* 12, 13.

Let me here add what another Author ſaith as to the words of the Text *bleſſed and ſanctified*: 'That this was done (ſaith he) we all agree; when it was done is the queſtion: for this Circumſtance we have not expreſly in the Text. Things are ſaid in Scripture to be *ſanctified* two ways: *Mr.* Gilb. Ironſide, *on the Sab. p.* 20, 21.

'1. By way of Purpoſe and *Deſtination* only, as God *ſanctified Jeremiah* to be a Prophet to him before he was born.

'2. By way of *actual uſe* and *imployment*, as when the *Levites* were admitted to the actual Service of the Tabernacle. God's reſting from his Works, and ſanctifying the ſeventh day, were coetaneous in the firſt ſenſe, *i.e.* by way of Purpoſe and Intention, which *Moſes* relates; but not in the latter, by way of actual Execution. As ſoon as he had ended his Work, he ordained the ſeventh day, the day of his own Reſt, to be that on which his Church ſhould reſt, and follow his Example; and this was the great Bleſſing and Prerogative beſtowed on that day. *Muſculus* ſaith, he dos well expreſs *Sanctificatus* by *deſti-* *He calls it Sabbath.* Muſcul. loc. com.

Byfield *against* Brerewood.

destinatus, a day sanctified, by a day destinated and afore-appointed. Mr. *Byfield* has observ'd, 'That the word in the original signifies to *prepare*: to prepare is one thing, and actually to appoint is another. So then the Sabbath had not an actual existence in the World from the beginning, it had only a metaphysical being, as all natural things are said to be in their Causes: for the cause or reason of the Sabbath's Sanctification (God's Rest) was from the beginning, tho the Sanctification it self was a long time after. Yet he owns God did sanctify the day then by way of Destination——That as God then actually rested, so he actually sanctified the day; but that therefore he then commanded *Adam* to observe it, doth not follow: for that God did then *sanctify*, that is, destinate that day to be the Church's Sabbath in due time, is one thing; and to command *Adam* to observe it, is another.—— He proceeds to shew how the *Medes* were call'd God's sanctified ones, that is, destinated to be in time Destroyers of *Babylon*, and the *Father sanctified his Son, and sent him into the World*; Joh. 10. 36. Also *Cyrus*, Isa. 45. 1.

Seventhly, Besides, the Law of the Seventh day Sabbath ran thus, *Six days thou shalt work, and do all thou hast to do, but the seventh is the Sabbath*, &c. Now the Old Testament Sabbath was the last day of the week: they were to work six, the six first; but this he could not do, I mean the six first from the Creation, because he was not created till the sixth day. So that the first six days, tho the six days in which the Lord did all his Work, could not be *Adam*'s six working days. But if the Sabbath was given to him in Innocency, no doubt, as *Tillam* says,

ays, he kept the firſt Sabbath; and then it ollows he begun with God, and reſted before e labour'd ſix days, contrary to the Order and ommand of the inſtituted Sabbath, *Exod.* 20.

Moreover, many learned Men believe *Adam* ll the ſame day he was created, namely, on e ſixth day, and ſo could not keep one Sab- ath in Innocency. But I deſire ſuch as would e further inform'd of this, to read Mr. *Edw. arren's* Treatiſe, who ſhews,

Warren's *Jewiſh Sabbath*, &c. *in his full Anſwer to* Tillam's *Book*, p. 2, 3, 4, 5, 6.

'1. That *Adam* fell the ſame day he was created, appears from the words of our bleſſed Saviour, *Joh.* 8. 34. that *the Devil was a Murderer from the beginning, a Liar, and the Father of Lies:* not, ſaith he, from the beginning of the World's Creation, but of Man's Creation, which moſt properly and preciſely implys the ſixth day.

'2. He ſays, the parly betwixt the Woman and the Serpent intimates as much; for both the Serpent's demand, and the Woman's reply ſpeak plainly that as yet they had not taſted the ſweets of Paradiſe: *Hath God ſaid, Ye ſhall not eat of every Tree of the Garden?* the Serpent had not been ſo ſubtile to ask whether that might be done which had been done already. Beſides, we may conclude that, had not the Serpent immediately ſet upon the Woman, his Craftineſs had not been ſo great; and *Adam* hearing of a Tree of Life, we may ſuppoſe would have firſt taſted of that; and Satan it may be fearing the Effects of it, immediately ſet upon the Woman. And, ſays our Author, the Tree of Life being ſacramental, hence may it well be thought that if *Adam* had ſtood one Sabbath, he had taſted of the Tree of Life, ſo had been out of a poſſibility of falling.

'3. Satan beſure would take the fitteſt ſeaſo
'and therefore tempts the Woman timely.
'4. 'Tis ſaid they heard the *Voice of th*
'*Lord God in the cool of the day*, or in th
Robert's 'evening; and as he notes, Mr. *Roberts* ſaith tha
Myſter. 'this is the Evening mention'd after the Cre
p. 39. 'tion of *Adam*, and the Covenant made wit
'him. *Adam* was arraign'd and ſentenc'd to
'wards the Evening of the *ſixth day*, ther
'fore he ſinned the ſame day, and ſo kept n
'Sabbath in Innocency.
'5. He mentions that Text, *Adam* in *hono*
Pſal. 49. 12. '*lodged not a night, but was like the Beaſts tha*
'*periſh*; for, ſaith he, ſo it is in the Hebre
'word for word.
'He further confirms what he ſays here
'and anſwers all *Tillam*'s Objections, and tha
'about the work *Adam* did of giving Names t
'all living Creatures, which he ſhews he migh
'ſoon do; and as to that of God's ſaying o
'the *ſixth day* he ſaw all his Works that the
'*were good*, therefore Man had not then ſinned
'he *replys*, that God's days works were don
'each day by a word ſpeaking, or in a mo
'ment; he did not work as Man doth: ſo tha
'on the *ſixth day early*, or as ſoon as Ma
'was created, he might ſay all his Works were
'good, yet Man might ſin and fall before night.
'6. He argues from *Adam*'s not knowing hi
'Wife till he had ſinned, and ſhews that n
'good reaſon can be given why he ſhould no
'have known her, had he ſtood one day
Now theſe things tho doubtful, with the othe
being well obſerved, why ſhould any affir
the Sabbath was given to *Adam* in Innocency
and that he kept the firſt Sabbath in Paradi
with his Creator? for ſo ſaith *Tillam*.

Eighthly, A Sabbath was not agreeable t
Adam

Adam in Paradiſe, either in reſpect to himſelf, to reſt from Labor, or as a ſpecial day to worſhip God in: Such was the happineſs of his State, that he had no Burdens to bear, nor any toilſom Labour; nor was there any Curſe on the Creatures, that they ſhould need a day of Reſt; he had no need of Servants, *&c.* No doubt the Sabbath refer'd only to the ſtate of fallen Man, and was given in Mercy to *Iſrael*, God's own Covenant-People, under the Law; I ſay, in Mercy to them, and to the Beaſts who groan under their Burden. *Adam*'s Labour, if any, in Innocency was matter of delight, and every day was a Sabbath to him: And, as *Tertullian* obſerves, Man lived in Paradiſe in a fruition of God. Let me cloſe this with what a Reverend Author ſays.

'*Firſt*, They all go too far, and have not one word in Scripture for their Opinion, that ſay *Adam* in Innocency ſhould or would have kept every ſeventh day for holy Reſt, and that God would have required it at his hands: for all Scriptures which mention the Sabbath, ſpeak of it as of a holy Sign looking towards Chriſt, and the ſtate of Grace and Glory in him, and not towards the ſtate of Innocency. It is moſt certain, *Adam* in that ſtate was perfect with all natural Perfections, and at all times equally diſpoſed to obey and ſerve God, to remember his Creation, and to honour his Creator: he needed no obſervation of any day to be put in mind of any thing he had before known, and which God had *revealed* to him; his *Memory* was perfect; his *Will* was every day ready to do whatever he knew to be right; he needed no Sign to admoniſh him of his Duty, or to move him to do it in due ſeaſon: he did not Walker *on the Sab.* p. 8.

'labor nor weary himself; every day to him
'was a day of Delight and Pleasure, of Rest
'and Recreation. —— In a word, his whole
'Life was a constant and obedient serving of
'God; and there was no inequality, nor less
'Worship of God perform'd by him in one
'day than in another, for he fully served God
'at all times. Whoever denies this, must needs
'deny Man's Perfections, and constant Con-
'formity to God in the state of Innocency.
'For where one day is kept better than ano-
'ther, there is an inequality, and no constant
'Uniformity in himself, nor Conformity to the
'Will of God.

'In the second place, they who hold the Sab-
'bath was first instituted after Man's Fall, and
'yet written in Man's Heart in Innocency, and
'that he was then bound to keep it, fall into
'many Absurdities; as,

'1. That Man was bound to keep a Sabbath
'before ever it was instituted.

'2. That God did by his Word teach Man
'in vain, *i. e.* that which he was fully taught
'already, and had written in his heart.

'3. That God gave Man a Law in vain af-
'ter his Fall, because he was become unable to
'keep it.

'4. They that hold that the Law of the Sab-
'bath was not written in man's Heart, but was
'by a Positive Law given in the State of Inno-
'cency, of the same nature with that of eat-
'ing of the Tree of Knowledg, make this Com-
'mandment of the Sabbath utterly void by
'Man's Fall, even as that of eating, *&c.* is
'now void. Thus far Mr. *Walker*. I might
add, certainly there was a vast difference as to
the Cause and Design of God's giving a Sab-
bath to Man in Innocency, and when fallen;

Could

Could a Sabbath ſute equally with perfect and fallen Man? Or could there be the ſame need of a Sabbath to both? Certainly if God had not given that Command by *Moſes*, the keeping that preciſe Day would not have been known to be the Duty of any of *Adam*'s Off-ſpring, from a poſitive Law given to him in Innocency.

Ninthly, To put the matter further out of doubt, pray mind the words of this pretended poſitive Command, *God reſted on the Seventh-day*; what then? but he alſo *bleſſed and ſanctified it*: what tho? Becauſe God ſanctified the Prieſt, may others do ſo too? He might ſet the Seventh-day apart for his People in after-times. Becauſe God ſanctified it, muſt *Adam* ſanctify it or keep it holy without a Command? Is it ſaid therefore, Thou *Adam* ſhalt keep this Day as a Sabbath? No doubt *Moſes* would not only have mention'd God's bleſſing and ſanctifying that Day, had it been given to *Adam* as a Sabbath; but God's expreſs Command would have been mention'd by him, and would alſo have called it *the Sabbath-day*.

I might now come to the laſt Argument, *viz.* If it had been commanded *Adam* and all his Poſterity to keep the Seventh-day after he fell, the *Patriarchs* that lived before *Moſes* kept it: But more of this next time.

Tenthly, If *Adam* had the Sabbath poſitively given to him in Innocency, beſure it was injoined with ſome Penalty, as the Command of not *eating of the Tree of Knowledg* was. We alſo find the Penalty of the breach of the Seventh-day Sabbath was Death: but as we read of no Poſitive Command given to him to keep that Day, ſo of no threatning if he broke or violated it; therefore certainly it was never enjoyn'd upon him.

Eleventhly, When the Sabbath was instituted for the House of *Jacob*, God declared it was a Sign between him and them, or a Shadow of things to come, *Col.* 2. 16, 17. it referred to Christ, or to that Rest all Believers do enter into. *Speak thou unto the Children of* Israel, *saying, Verily my Sabbaths, it is a Sign between me and you throughout your Generations, that ye may know that I am the Lord that sanctify you*, Exod. 31. 13. *Ye shall keep my Sabbath, therefore it is holy unto you; every one that defileth it shall surely be put to death: For every one that doth any work on the Sabbath-day, shall be cut off from amongst his People*, vers. 14. It was a sign God set apart that People with a Ceremonial Sanctification, to signify that alone by Jesus Christ all the true spiritual *Israel* should have Gospel-Sanctification, as well as it was a sign of the Covenant of Works: but it could be no sign of this Sanctification to *Adam* in Innocency, nor of any other Gospel-blessing, therefore doubtless the Sabbath was not given to *Adam* in Innocency.

Exod. 31. 13, 14. Ezek. 20. 21.

Twelfthly, What reason can be given that God should allow *Adam* in Innocency six days to labour in, and require but one, *i. e.* the seventh, as a day to his Creator? No, it is evident from hence the Sabbath refer'd to fallen Man, who God foresaw would need six days to do all his Labour; and it shews God's great Mercy to Man and Beast in that woful condition of Servitude, under the Curse.

It might not be our Duty to keep the Sabbath, tho given to Adam *in Innocency.*

I might add, should it be granted that God gave *Adam* a positive Command to keep the seventh day in Innocency, how can our Opponents thence prove it the Duty of all to keep the said day? A Command to him in Innocency may not oblige any Man in his fallen state,

except

except the ſame be renewed. I find two of the chiefeſt Writers I have met with, who are approved Orthodox, plead not for the Sabbath as given to *Adam* in Innocency, *viz.* Mr. *Dan. Cawdrey*, and Mr. *Herbert Palmer*: Take their words, *We purpoſe not to maintain that the Sabbath was given to* Adam *in Innocency before the Fall*: but they hint it might be given to him after the Fall, and that he fell the ſame day he was created. Moreover, they ſay, 'If it was given before his Fall, it doth not follow it ſhould oblige at this day; for the poſitive Precept *of not eating of the Tree of Knowledg*, was given in Innocency, and yet doth not univerſally oblige *Adam*'s Poſterity, nor ſhould if the Tree were at this day known. A poſitive Precept binds only during the pleaſure of the Lawgiver, *&c.* ſo ſay I, the ſame muſt be granted, when it was given *Exod.* 16. & 20. the preciſe ſeventh day being there a poſitive Precept.

See Sabbatum Redi. *Part* 3. P. 336.

P. 337.

SER-

SERMON III.

Proving the Patriarchs kept not the Seventh-day Sabbath: That the knowledg of the seventh day was not written in the Hearts of all Mankind by Nature.

Gal. iv. 10, 11.

Ye observe days, and months, &c.

MY Brethren, there are three sorts of Persons I have little hopes of doing good to in preaching on this Subject.

1. Such as thro self-conceit are so fond of their own Apprehensions, that they resolve not to regard the strongest Arguments against what they believe: thus it is with some who have sucked in dangerous Errors; who if a Book be presented to them, presently cry, away with it, we will not read it: they are not like him that said, *What I know not, teach thou me*; nor like the *great Apollos*, who was ready to receive further Light by a *poor Man* and his Wife, much inferior to him both as to Parts, Knowledg, and Learning, *Acts* 18.

2. The *second sort* are such as thro the weakness of their Capacities are not able to take in the strength of an Argument; and therefore, let never so much be said, do intimate it is all little or nothing to them.

3. The *third sort* are such as seem indifferent whether they keep the seventh, or the first day,

or

or perhaps any at all, as a ſpecial day to the Lord: theſe not ſeeing the danger of obſerving the old Jewiſh Sabbath, nor of their indifference about keeping any day at all, trouble not themſelves at all about this matter. But to paſs this, and proceed.

I have proved, 1. *That the Command for, or knowledg of keeping the Seventh-day Sabbath was not written in* Adam's *Heart.* 2. *That there was no poſitive Command given to him, to obſerve that day above any other, either before or immediately after his Fall.* A time to worſhip God was wrote in *Adam*'s Heart no doubt; and indeed all his time, while in Innocency, he was naturally led to give up to his *bleſſed Creator.* What had he to do, but to *adore*, and *contemplate* the *Perfections* of his *bountiful Creator?* and could he have done it better on one day than another? The beſt and higheſt Acts of Worſhip he was capable of performing would have been his work and delight for ever, had he abode in that ſtate: for Perfection admits of no greater Number, Meaſure, Degrees, or Additions.

All Adam's *time in Innocency taken up in adoring his bleſſed Creator.*

Now I may infer from hence: If the Command of God to obſerve the ſeventh day was not wrote in *Adam*'s Heart, then it is not written in the Hearts of any of his Offſpring by Nature: For as I have ſaid, the *muddy Stream* cannot be clearer than the *Chryſtal Fountain.*

But our Brethren who keep the ſeventh day, and ſome others affirm, *that the Patriarchs from* Adam *to* Moſes *did keep that day.*

Anſw. This I deny, and if I put them to prove it, they can never do it.

First, I grant that from *Adam* to *Moſes* the holy and pious *Patriarchs* not only diſcharged all Duties of natural Religion, but all Duties given

The Patriarchs did not keep the ſeventh day Sab.

given by expreſs Command to them; yet we read not that God commanded them to keep the ſeventh day, or reminded them of a former Precept given to *Adam*, and in him to them. And no doubt they obſerved a ſufficient time for the Worſhip of God, it may be a part of every day, or more than one in ſeven: for they not only improved their natural Light and Knowledg, but had a ſpecial Revelation of the Will of God to them; yet we find not the leaſt intimation that any of them kept the *ſeventh day*.

Abel we read ſacrificed; and this of offering Sacrifices could not be known by the Light of Nature; God therefore commanded him ſo to do, or revealed it ſome way or another in a ſupernatural way to him, becauſe *him and his Offering God had reſpect unto*: beſides, he did it in *Faith*, and Faith muſt have a Rule to act by; but we do not read he offer'd Sacrifices on the *ſeventh day*, or kept that day as a *Sabbath*: had he kept one Sabbath-day, tho no mention is made of any Command he had ſo to do, we ſhould no more doubt of it, but conclude he had ſuch a Command, as we believe he had for his offering Sacrifices; but if he or any other of the *Patriarchs* had kept the ſeventh day as a Sabbath, would it from thence follow it was a moral Precept, and obligatory on us, any more than their offering Sacrifices obliges us ſo to do?

We read of *Men who began to call upon the Name of the Lord*, Gen. 4. 26. or to call themſelves by the Name of the Lord, as one reads it, but not a word of ſuch a Sabbath obſerv'd by them. *Ainſworth* reads it thus, *Then began Men profanely to call upon the Name of the Lord:* and one of the *Rabbins* * ſaith, in thoſe days Idolatry took its firſt beginning; ſo that from hence

See Ainſw. *Annot. on the place.*

* Rabbi Maimon.

hence there can no Proof be taken that they kept the ſeventh-day as a Sabbath. *Enoch* walked with God *three hundred years*, and certainly if he had kept the Sabbath we ſhould have had ſome account of it; but as we read of no ſuch matter, ſo *Juſtin Martyr*, as I find him cited by approved Authors, declares *Enoch* was one of thoſe that was not circumciſed, neither kept the Sabbath. And *Irenæus* mentioning *Enoch*, with my Author, ſpeaks thus, *viz.* Enoch *that righteous Man, being neither circumciſed, nor a Sabbath-keeper, was by the Lord tranſlated.* Lib. 4. c. 30. Ad Judæos.

And as it cannot be proved that the ſeventh day was obſerved before the Flood, ſo we have no reaſon to believe it was kept by *Noah*, in whoſe days the Flood overflow'd the World: it is ſaid, *Noah* was *only righteous in that Generation*, and therefore a true Worſhipper of God; but we read not of his keeping the Seventh-day Sabbath.

I know ſome would catch at that Expreſſion, *Gen.* 8. 10, 12. that *Noah ſtay'd ſeven days before he ſent out the Dove*; as if this might refer to the Sabbath.

But in Anſwer to this (which indeed needs none at all) take what a learned Man hath ſaid for a reaſon why *Noah* ſtay'd ſeven days, and again other ſeven days: 'Noah, ſaith he, Abulenſis. 'deſired to know whether the Waters were 'decreaſed. Now the Waters being regulated 'by the Moon, *Noah* was moſt eſpecially to 'regard her Motions: for as ſhe is either in 'Oppoſition or Conjunction with the Sun in 'her increaſe or wane, there is proportionably 'an increaſe or falling of the Waters. *Noah* 'then conſidering the Moon in her ſeveral 'quarters, which commonly we know are at 'ſeven days diſtance, ſent forth his Dove to bring

'bring him tydings: for the Text tells us, that 'he sent out the Raven and the Dove four 'times; and the fourth time, the Moon being 'in the last quarter, when both by the ordi- 'nary course of Nature the Waters usually are, 'and by the Will of God were then much de- 'creased; the Dove which was sent out, had 'found good footing on the Earth. There is greater reason to believe this than to suppose it refer'd to the Sabbath. * *Scaliger*, saith my Author, one while thought the day on which *Noah* left the Ark and offered Sacrifices, to be the seventh day; but in the next Edition he fixed that day to be the fourth day of the week. Now after the Flood we find God gave to *Noah* and his Sons some expres Laws and Commands, *i. e.* not to *eat Blood*, and forbidding *Murder*, &c. Now this is the time doubtless to hear of a Sabbath, and of the charge about it, if God had given it either to *Adam* before or after the Fall; but not one word is mention'd, for 'tis not said, *Remember the seventh day*, &c. or ye shall observe my Sabbath. Now from *Shem*, *Ham* and *Japhet*, both Jews and Gentiles, proceeded even the whole World; and to me it seems not probable, had the Sabbath been commanded, that *Jehovah* should not at this time have given them a charge about it, there being then so few positive Laws instituted; here is Blood forbid to the whole World, and *Murder*, but not one word of a Sabbath, or seventh day to be observ'd. The *Rabbins* speak of seven Precepts given to *Noah* and his Sons, but exclude the *Seventh-day Sabbath* out of that number. If we have it not mentioned here, be sure we shall not meet with it till we come to *Moses*; but here we have it not, nor indeed was it possible for some of them to keep that precise day,

* De Emendat. Temp. *l.* 5.

Gen. 9. 1, 2, 3, 4, 5, 6, 7.

Seven Precepts given to Noah, but no Sabbath.

day, being ſcatter'd to the furthermoſt ends of the Earth. We read of *Abraham*, that he kept all God's Commandments, yet he kept no Seventh-day Sabbath: he built an Altar, and ſacrificed, which were mere poſitive Precepts, and yet the Seventh-day Sabbath is not mention'd, or commanded him, nor a hint given to remember him to keep it.

Job liv'd alſo, it is concluded, about *Abraham*'s time, which may be gather'd by the number of years he liv'd, which was about *two hundred years*, which few attain'd to after *Abraham*. *Joſeph* liv'd but a hundred and ten. 'Tis ſaid *Job* liv'd a hundred and forty years after his ſore Trials were ended: the Jews ſpeak of his living in all two hundred and eighty years. Now, as one obſerves, when he pleads his Integrity and Innocence even to very minute Particulars, he neither alledges his ſtrict obſervation of the Seventh-Day Sabbath, nor apologizes for the neglect thereof; nor do his Friends, who rak'd up every thing againſt him, ſpeak a word about this, nor of the Sabbath throughout the whole Book; which treats in a manner wholly about Worſhip and Devotion towards God: the Sabbath therefore no doubt had not eſcap'd (as he minds) if it had been known, and been a Duty in his days.

Job *liv'd, 'tis thought about* Abraham's *time.*

Job 42.16.

As to *Iſaac*, he was a moſt devout Man, and his Life was taken up in a continual courſe of Piety: his cuſtom was to go into the fields to meditate, but it is not ſaid he did it on the *ſeventh day*, or that he kept this day as a Sabbath.

Jacob was a Man that fled from Idolatry at God's Command, and liv'd a godly Life: and tho we read of his performing many Acts of Worſhip, yet nothing of his keeping the

ſeventh

ſeventh day as a *Sabbath*; no, tho we read o
his hard Service when he kept *Laban's* She
both in *Winter* and *Summer*, which might hav
cauſed him to complain of his being incommo
ded from a ſtrict obſervation of that day, ha
he known it as his Duty; but in all his Com
plaints not one word of this. We know a
mong us how Shepherds are hindered in Sab
bath-Obſervations, of which many have com
plained, or may have occaſion to do. Moreove
during *Joſeph's* being in *Pharaoh's Court*, nor be
fore, do we read of his obſerving this Sabbath
and when *Jacob* came into *Egypt*, we read n
of his obſervation thereof, nor of the Egyptian
keeping of it; or had they forgot it, befur
there would have been ſome notice taken o
Jacob's keeping it, nor would he have avoided t
that he might pleaſe *Pharaoh* and his Servants.

Nor can it be thought on any good ground
that the Children of *Iſrael* kept the Seventh-da
Sabbath under their *Taskmaſters* in *Egypt*, th
ſome would infer they did from theſe words
that *you make the People reſt from their Burden*
Exod. 5. 5. they would have theſe words t
mean, you make them keep a *Sabbath*, when
as no ſuch thing ſeems to have the leaſt counte
nance, becauſe *Pharaoh's* Officers complain no
of their reſting or being idle on one day only
but two days together; ſee *Exod.* 5. 14. *Where
fore have you not fulfilled your Task in making
of Brick, both yeſterday and to day, as heretofore!*

Now ſince there is no mention that any o
the *Patriarchs* kept the ſeventh day as a Sab
bath, we infer this as the firſt reaſon why the
obſerv'd it not.

Secondly, Let it be conſider'd that we read o
many poſitive Commands given to *Noah*, t
Abraham, *Iſaac* and *Jacob*, but none to kee
th

the Seventh-day Sabbath, nor no reminding them of any former Inſtitution or Precept to obſerve it; wherefore we may conclude they kept it not.

Thirdly, We read how the faithful *Patriarchs* were commended for doing whatſoever God commanded them, but not of any of them being commended for keeping the ſeventh day as a Sabbath: yet after *Moſes*'s time, when the Sabbath was inſtituted and given by God's expreſs Command to *Iſrael*, he took (we find) as much notice of their obſerving his Sabbaths as of any other Duty injoined on them, and this to their great Commendation. Therefore had the *Patriarchs* been oblig'd to keep it, no doubt they had as faithfully diſcharged their Duty therein, as any of God's Servants did in after times; and God beſure would have left ſomething on Record to their Commendation. *The Patriarchs not commended for keeping the Seventh-day Sabbath.*

Fourthly, We read of divers Sins the old World was guilty of, which provoked God, and brought the Flood upon them, but not one word or hint given that they were guilty of Sabbath-breaking. Now if it had been known either by the Light of Nature, or by any poſitive Precept given to *Adam*, and handed down to them by Tradition or otherwiſe; they being ſo univerſally corrupted and polluted, no doubt had profan'd that day; and if ſo, the ſacred Record had mention'd that great Sin doubtleſs as well as others. *The old World not charg'd with Sabbath-breaking.*

Fifthly, Moreover, we read of the crying Sins of the People of *Sodom*, &c. and no doubt but they had violated all God's Commands, or whatſoever were their known Duties; but nothing of breaking the Sabbath is charged againſt them. Now can it be imagin'd they ſhould not have fail'd in this caſe, or that God *Sodom not charg'd with Sabbath-breaking.*

would overlook or take no notice of it?

Sixtly, We have a Catalogue of almoſt all immoral Evils before and after the Flood, as Idolatry, Gluttony, Drunkenneſs, Laſciviouſneſs, Inceſt, Murder, Lying, Covetouſneſs, Theft, *&c.* and how Sin had poſſeſſed the Thoughts, Hearts, and Lives of Men; but no account of their Violation of the Sabbath-day.

None from Adam to Moſes reprehended for not keeping the Sabbath.

Seventhly, Let it be conſider'd, that ſince God ſo ſeverely reprehended the Jews for profaning his Sabbaths, and hardly reproved them more ſharply for any one Sin than for this; certainly in his enumerating the Sins of his People, and of the Wickedneſs of thoſe that liv'd from *Adam* to *Moſes*, he would have reproved them for Sabbath-breaking, and not have utterly paſſed it by in ſilence, had they been guilty of it: or can it be rationally ſuppoſed that tho they fail'd in all other reſpects, yet that they did not in this? No doubt, had it been a known Duty, (and that ſome of them had been guilty of the breach of it, as in all likelihood they would) but God would have ſeverely reprehended them for it.

Eighthly, Since we read of no Sabbath till *Moſes*'s time, *Exod.* 16. only that God *ſanctified the ſeventh day*; what makes our Brethren ſo boldly ſay that *Adam* in Innocence kept it, and all the *Patriarchs* from *Adam* to *Moſes*? This may ſeem ſtrange to any thinking Man, *i. e.* that they ſhould affirm this, ſeeing they require an expreſs Command from us for the keeping of the *firſt day*, or elſe all is nothing with them. Brethren, this I will ſay, that had we no more ground to keep the Lord's-day in ſolemn Worſhip, as a day of Reſt, than they can find for the *Patriarchs* keeping of the ſeventh day as a Sabbath, we

ſhould

ſhould not ſay one word more for it: I *challenge* them to ſhew us one place where a Sabbath is ſo much as once mention'd, or any expreſs or implicit Command given to any to obſerve it; or one Example from the Creation of the World that any Man or Woman ever kept the ſeventh day as a Sabbath until we come to *Moſes*, *Exod.* 16. I ſhall, God aſſiſting, ſhew that we have more than meer Examples of the Goſpel Primitive Churches for obſerving in a ſolemn manner the *Lord's-day*, or the *firſt day* of the week, when I come to that part of my Work.

Now let them produce but one Example, that one, tho but one of the *Patriarchs* did keep the ſeventh day as a Sabbath, I will conclude it might be given to *Adam* after his *Fall*; for before his Fall it could not be a Law to him, for the reaſons I have urged: but if they could produce ſuch an Example, yet ſay ſome learned Men, it doth no more prove that preciſe day is a moral Precept, or that it from hence follows, that it is our Duty in Goſpel-times to obſerve it, than it proves 'tis our Duty to offer Sacrifices, which we read (before the Ceremonial Law was given) they frequently did.

But ſince there is not one Inſtance to be given of any one Perſon that kept that day till *Moſes*'s time, but that the Word of God is wholly ſilent about it, we muſt and may ſay, according to that common *Maxim* uſed by Divines, *i. e. Where God hath not a Mouth to ſpeak, we ought not to have an Ear to hear.*

Ninthly, Let us now conſider what ſome learned Men have produced for their pretended Proofs that the *Patriarchs* kept the ſeventh day as a Sabbath, which I fear hath imboldned the *Jewiſh Sabbatarians* to affirm with ſuch Confidence

The Proofs of the Learned for the Patriarchs keeping the Sabbath.

dence that all the *Patriarchs* did keep it.

But by the way, Dr. *Owen*, who is one that aſſerted what I utterly deny, doth yet confeſs that many of the *Jewiſh Maſters* or *Rabbins* aſcribe the original of the Sabbath to the *Statute* given to them in *Mara*, *Exod.* 15. and others of them to *Exod.* 16. yet the ſaid *Reverend Doctor* cites ſome of the probable grounds to prove that the *Patriarchs* kept it.

Dr. Owen *on the Sab.* p. 72.

1. The firſt and chief place I find he mentions is that in *Gen.* 18. 19. *For I know him, that he will command his Children and his Houſhold after him, and they ſhall keep the ways of the Lord, and do Juſtice and Judgment.*

Anſw. That *Abraham* had this Charge and Commandment given to him is granted: but what little reaſon there is from hence to conclude he kept the Sabbath, or gave charge to his Children ſo to do, I will leave to all Mens Conſideration. God gave to *Abraham* Commands, we find that evident enough; and ſome of them not very eaſy to Fleſh and Blood, as that of offering up his only Son. Moreover, none doubt of the faithfulneſs of the *Patriarch Abraham:* but if the Sabbath was not then inſtituted, nor any Command given to him to keep it, there could not be any ſuch Command meant or comprehended in that Charge given to him. The truth is, my Brethren, learned Men, who are Men alſo of great natural Parts, can put a fair gloſs on any thing, and make that ſeem to be a Truth that there is not the leaſt ground to believe is ſo.

Abraham did all he did in Faith, and therefore he had Divine Authority for all he did in God's Service.

Dr. *Twiſs*'s main Argument to prove that the *Patriarchs* obſerved the Seventh-day Sabbath,

is

is this, *viz. The Lord bleſſed the ſeventh day and ſanctified it*, therefore ſaith he the *Patriarchs* did obſerve it. Dr. Twiſs on the *Chriſtian Sab.* p. 57.

Anſw. I anſwer, God bleſſed the ſeventh day and ſanctified it, but did not give any Command to *Adam* to keep it; therefore the *Patriarchs* from thence could not know, or ſee they had any ground to obſerve it.

Dr. *Twiſs* ſaith in the ſame place, *i. e.* 'And 'the truth is, until the coming of the Chil-'dren of *Iſrael* out of *Egypt* we read not of 'any Church of God any where but in ſingle 'Families; neither do we read of the *Patri-'archs* before the Flood, or a long time after, 'that they kept any day conſecrated to God's 'Service.

But we ſay with him, that it doth not therefore follow that they kept no day at all in God's Service. They owned the True God, and worſhipped him, and knew that there muſt be a time, a ſufficient time to diſcharge that Homage or Worſhip to him; and tho perhaps they obſerv'd one day in ſeven, yet, as I conceive, they did not know what preciſe day they ought to obſerve above any other, until God by ſome expreſs poſitive Command made it known, which was not till he conſtituted the whole Houſe of *Iſrael* into a Typical Church-ſtate, and gave them an inſtituted Worſhip, and commanded their Legal and Typical Sabbath.

Beſides, how could the *Patriarchs* know what Duties proper for Sabbath-obſervation they ſhould perform, except it had by ſome poſitive Law or Precept been diſcover'd to them, of which we read not? When God gave to *Iſrael* a Sabbath, he told them how they ſhould keep it, as well as the Reaſons, End and Cauſes wherefore.

Tenthly, I might also add here what some learned Men seem to affirm, *i. e.* that 'tis doubtful whether the *Patriarchs* had the distinction of Days into Weeks, but rather reckon'd by Months and Years; so that the precise seventh day from the Creation cannot be certainly known: and 'tis thought that the Jews observ'd their seventh day from the falling of *Manna six days*, but none on the seventh. No doubt but it is impossible for any to know that that was the precise seventh day from the Creation.

The Jews reckon'd their Seventh-day Sabbath from the falling of Manna.

But it may not be amiss to answer our Opponents as to what they say about the Scripture not mentioning any Sabbath from *Adam* to *Moses*, or any Precept or Remembrance of it, and yet things of less moment are punctually recited.

1. This they say, that we read not of Circumcision perform'd during all the time of *Israel*'s being in *Egypt*, which was near four hundred years, till *Zippora* circumcised her Son.

2. Also say they, we read not of the Sabbath in the Books of *Joshua* and *Judges*, &c.

Answ. This is no parallel case; for after the positive Command given to *Israel* to keep it, there needed no such constant relation of it; for no doubt but after that time it was continually observ'd.

The Judgment of the antient Fathers.

Let me close this with what I find recited by many learned Men concerning the Judgment of divers of the antient Fathers about the *Patriarchs* observing the Sabbath.

Just. Mart. Dial. cum Tryphone adver. Judæos.

Justin Martyr saith, that *Melchisedec* (who it is supposed was *Shem* the Son of *Noah*) was neither circumcised, nor kept the Sabbath.

Irenæus

Ireneus ſaith, *Abraham* believed, and it was imputed to him for Righteouſneſs before he was circumciſed, and without obſerving of the Sabbath. Iren. l. 4. c. 30.

Tertullian ſaith, *Abel*, *Enoch*, *Noah* and *Melchiſedec* obſerv'd not the Sabbath. And again, he ſaith that not any of the *Patriarchs* kept the Sabbath, neither *Adam*, *Enoch*, *Noah* nor *Abraham*, for 2455 years. And hence *Tertullian* ſaith, it is manifeſt therefore that that cannot be moral, nor perpetual, that began with *Moſes* (as *Juſtin* ſays) and ended in Chriſt. Tert. adv. Judæos, de præſcr. c. 2, 4. Juſtin. de verit. l. 2. in Tryph.

Euſebius ſaith, *Moſes* brings in *Melchiſedec* Prieſt of the moſt High God, neither being circumciſed, nor anointed with Oil (as was afterwards commanded in the Law) no nor ſo much as knowing there was a Sabbath. Dem. l. 1. c. 6.

Juſtin Martyr again ſaith, in the days of *Enoch* People obſerv'd not Circumciſion, or the Sabbath; before *Abraham* there was no Circumciſion, and before *Moſes* no keeping holy the Sabbath. Cont. Tryph.

I might alſo add ſeveral of the Jewiſh *Rabbins* aſſerting the ſame thing. But to proceed.

I infer from hence, that that Text *Gen.* 2. doth not contain in it any preſent Inſtitution of the Sabbath, but ſignifies God's Deſtination or Purpoſe to give it as a Law to his People *Iſrael* in after times, and was not given to *Adam* in Innocence for him to ſanctify it. God might ſanctify that preciſe day to his own Reſt after *Adam* fell, with reſpect had to Chriſt, in whom he took up his perfect Reſt; and afterwards appointed the ſeventh day as a ſign thereof. However, it is one thing for God to ſanctify or ſet apart a thing for this or that uſe, and another thing to command that thing, or immediately to put it into being. Our Lord Jeſus was long

Joh.10.36. ſanctified or ſet apart to be our Redeemer, before he was ſent into the World actually to redeem us. *Jeremiah* the Prophet was ſanctified or ſet apart to his Work and Office, long before he was actually call'd to the execution thereof.

So that if theſe words, *Gen.* 2. concerning *God's bleſſing and ſanctifying of the ſeventh day*, are to be extended, ſaith one, to relate to any thing further than to that particular ſeventh day following the Creation, it doth not refer to any immediate Inſtitution of the Sabbath, but is a hiſtorical Narration telling us what was done, and not when it was done. If therefore we can find out a certain time when the Sabbath was indeed inſtituted, there is good reaſon to conclude this Text refers to that time, as giving us the reaſon why God in the Inſtitution of the Seventh-day Sabbath made choice of that day.

Mr. Sam. Graſcom, *p.* 18.

And to ſum up what I have ſaid, take theſe Arguments.

The Arguments againſt the Patriarchs keeping the Sabbath ſumm'd up.

1. We may infer, that if the *Patriarchs* kept the ſeventh day, they had the knowledg of it by the Light of Nature, or by a poſitive Command; but they had not the knowledg of it by the Light of Nature, nor by any poſitive Command, therefore they obſerv'd it not.

2. If they kept it by virtue of an expreſs Command and Inſtitution, they had no doubt ſome Directions about the due obſervation thereof, and inſtituted Sabbath-days Worſhip: but they had no Directions about it, nor inſtituted Sabbath-days Worſhip; therefore they did not obſerve it.

3. Certainly if the *Patriarchs* were obliged to obſerve the ſeventh day as a Sabbath, God would either have commended them, or ſome

of

of them for keeping it, or elſe reprehended others for not keeping it: but God neither commended any of them for the keeping it, nor reprehended any others for profaning, and not keeping it; therefore none of them did obſerve it.

Eleventhly, Let me add one Argument more to prove that the *Patriarchs* did not obſerve the *ſeventh day as a Sabbath*, viz. If the *Patriarchs* and all Mankind from the beginning of the World were or had been obliged to keep the Seventh-day Sabbath, certainly there had been ſome account given of the Penalty or Puniſhment due to Sabbath-breakers: but we read of no Penalty or Puniſhment to be inflicted on Sabbath-breakers; therefore we conclude they were not oblig'd to the obſervation thereof. How can it be thought that the Law of the Seventh-day Sabbath ſhould be impoſed upon them, and yet God ſhould hide the Puniſhment due to the breach thereof from the World for more than *two thouſand years?* Evident it is that they knew what Puniſhment was to be inflicted for the breach of other moral Precepts, as *Murder*, *Adultery*, &c. and if this were of like nature, *i. e.* a pure moral Duty, how came it to paſs that God diſcover'd not the Penalty to them for violating this Precept?

Twelfthly, My laſt Argument is this; The Sabbath under the Old Teſtament had a reſpect to a ſtated, and ſtinted inſtituted Worſhip in a National Church: but the *Patriarchs*, and all God's People from *Adam* to *Moſes* were not brought into ſuch an *Eccleſiaſtical* and *Political* Church-ſtate; and from hence it ſeems to me they were not injoyn'd to obſerve the Seventh-day Sabbath: that is, they had no inſtituted, ſtated, and ſtinted Worſhip, nor any in a Magiſtra-

giſtratical Capacity to inflict Puniſhment o
ſuch as violated the pretended Sabbath; a
had they been put into ſuch a Capacity,
doubt but God had given them his Sabba
with the like Sanction to them as afterward
that the Penalty might have been inflicted
Offenders, as he did after the Sabbath was
deed given to the Houſe of *Iſrael* in the *W*
derneſs of *Sinai*.

Nehemiah clearly intimates that the Sa
bath was only made known to *Iſrael*, T
madeſt known to them thy holy Sabbaths:
Exod. 16. 20. was firſt made known to *Moſes*, and then
him to the Children of *Iſrael*; therefore
known to him or them before.

The Scripture is certainly to be taken
this ſenſe, and not in that ſenſe which ſo
would have the Holy Ghoſt intend, *viz.* th
it was made known more clearly to that Peop
with the mode of its obſervation, *&c.* but c
tainly it was never known till God reveal'd
to *Moſes*, nor given as a Law to any till giv
to the People of *Iſrael* in the Wilderneſs
Sin.

SER

SERMON IV.

Of the Commencement of the Sabbath, and that it was in the Wilderneſs of Sin. *What a moral Law or Precept is. That the Morality of the fourth Commandment lies not in the preciſe ſeventh day. Four Arguments urg'd to prove this.*

Gal. iv. 10, 11.

Ye obſerve days, and months, &c.

I Have, my Brethren, endeavour'd to ſhew and prove,

1. That God did not write the Law of the Seventh-day Sabbath in *Adam*'s Heart; that it is no Law of Creation wrote in the Hearts of the Gentiles, and of all Mankind, and ſo no natural or ſimple moral Precept.

2. That it was not given to *Adam* by any expreſs poſitive Command either before or immediately after he fell; and ſo none of the *Patriarchs* did obſerve it. We can find no original of the Seventh-day Sabbath (as to any obſervance of it) hitherto, therefore muſt look for its beginning or original, or any actual or expreſs Command for the obſervation thereof, ſomewhere elſe; which indeed we have in *Exod.* 16. 23.

The 7th day Sab. begun in the Wilderneſs of Sin.

True, ſome of the *Jewiſh Rabbins* affirm that it was given to *Iſrael*, Exod. 15. 25. at *Marah*: *There he made them a Statute and an Ordinance, and*

and there he proved them. It is called a *Statute* and *Ordinance* in the singular, not Statutes or Ordinances; and probably it might be the Statute of the Sabbath, tho 'tis not expreſſed till the falling of *Manna*, chap. 16. tho others by figure think it may comprehend not only the Sabbath, but all other Precepts of the Law.

I know that Dr. *Owen* ſeems not to be of opinion, that this Statute refers to the Sabbath neither can we determine the caſe, yet it is very probable it might be that. But we find directly and expreſly commanded, *chap.* 16. *To morrow is the Reſt of the holy Sabbath unto the Lord*, &c. And many learned Men do aſſert that here was the Inſtitution, and original of the obſervance of it: Thus a late Writer expreſſes himſelf; 'The firſt time we find the obſervation of the Sabbath-day injoyned is in the Wilderneſs of *Sin*, before they came to Mount *Sinai*, where the ten Commandments were deliver'd; as if it were purpoſely to diſtinguiſh the day, which is *Ceremonial*, and of divine poſitive Inſtitution, from the Worſhip it ſelf.

Mr. Graſcome.

The words in *Exod.* 16. 23. expreſs plainly enough the Inſtitution of this day, by way of Information to the People, *viz. To morrow is the Reſt of the holy Sabbath unto the Lord, bake that which you will bake to day*, &c. And when the day came or begun, *Moſes ſaid, Eat that to day, for to day is a Sabbath to the Lord.* And in *ver.* 26. *Six days ye ſhall gather it, but on the ſeventh day, which is the Sabbath, in it there ſhall be none.*

Ver. 25.

Obſerve by the way, that here is not one word on what day the *Manna firſt fell*, ſo that none can tell this was the ſeventh day from the Creation; but that it was the *ſeventh day* after

the

the *ſix days* of its raining of *Manna*, is evident.

But to return to our buſineſs in hand: Here, I ſay, is the original, or firſt beginning of the Sabbath, that we read of, as to any Precept or Injunction on the People, or any obſervation of it; which was, as one obſerves, about a month before *Moſes* receiv'd the Law on *Mount Sinai*.

Some, it is true, would infer, that the Sabbath was known, and obſerv'd by the Jews before, becauſe (they ſay) it is here ſpoken of as a thing well known.

1. I anſwer in the words of our late Author: "This is a force put upon the words, and a groſs miſtake; for it is evidently ſpoken of as a *new thing*, elſe what means that frequent Inculcation to make the People take notice of it, if it had been familiar to them before? And what means the coming of the Rulers of the Congregation to *Moſes* to conſult him as on *an unuſual and unknown matter?*" Graſcome's *Hiſtory of the Sab.* p. 76. Exod. 16. 22.

2. And let me add, they were told that they ſhould gather it *ſix days*, and that there ſhould be none found on the *ſeventh*; and yet ſome of the People went to gather it on the ſeventh day, as not being yet well acquainted with their Sabbath, *ver.* 26, 27. and this diſpleaſed the Lord; and therefore *Moſes* again told them, *ver.* 29. *See, for the Lord hath given you the Sabbath, therefore he giveth you on the ſixth day Bread for two days.*

He hath given you the Sabbath; Doth not this imply he had not given it to any before? *To you*, and none elſe; to you, and *to none that went before you*, as he ſpake to them afterwards, *Deut.* 5. 2, 3. As to his Laws and Covenant on Mount *Sinai*, *the Covenant which God made with us in* Horeb, *the Lord made not this Cove-*

Covenant with our Fathers, but with us, even us who are alive this day.

Their Fathers had the Covenant and all the Precepts before *materially*, as to the ſubſtance of them, or what was ſimply moral; but they had not this Covenant, nor thoſe Precepts *formally* given *to them*, and ſo not the preciſe ſeventh day.

3. If the People did know there was a Sabbath given in charge to *Moſes* before *Manna* it might refer to that *chap.* 15. yet they might not know what particular day it was to begin on, or which day ſhould be the day of the *firſt Sabbath*, nor know yet how to keep it. For

4. As the ſame Author notes, the caſe of the Man who gather'd Sticks on the Sabbath-day, ſhews they were ſtill unacquainted with Sabbath-days Duties, or rather wholly ignorant of the *Penalty* of the breach of it: they knew not what they ſhould do with him, and this was whilſt they were in the Wilderneſs; *and they put him in ward, for it was not yet declar'd what ſhould be done unto him.* By which it appears (ſaith he) to be a *new thing* not yet adjuſted: for had it been a Law from the Creation, it is ſcarce poſſible that all Men ſhould have been ignorant whether any Puniſhment or not, or what Puniſhment did belong to the Violation of a Law of ſuch ſtanding.

Numb. 15. 32, 33.

Dr. Owen on the Sab. p. 62.

Object. I know that Dr. *Owen* ſaith, *if the original of the Sabbath was here, then the Notional Obſervation of it is introduced with a ſtrange abruptneſs*, &c.

Anſw. To which I anſwer, that it doth not ſo appear to me; however, let every Man read the words of *Moſes* again, and how he repeats the ſame over and over, *To morrow is the Sabbath*, &c. *To day is a Sabbath unto the Lord*;

again,

gain, *The Lord hath given you the Sabbath*: an any thing be brought in more ſolemnly? ut I ſee how Men will try their Wits to de-nd their own Scriptureleſs Notion of a Sab-th given in *Paradiſe*, as well as in pleading r other groundleſs Practices.

Object. *But ſince you grant a Sabbath before e Law on Mount* Sinai *or Ceremonial Laws ere given, doth not this prove it is a moral Pre-pt?*

Anſw. No, not at all, becauſe we find that crifices, and offering the *Firſtlings* of the locks, and *firſt Fruits* of the Ground, were fered to God from the beginning: and there-re ſhould we grant that the Seventh-day Sab-th had been practiſed from the beginning ſo, yet that would no more prove it a moral nd perpetual Law, than it proves the offering f the Firſtlings of the Flocks, and the *Firſt-ruits*, &c. to be perpetual Laws, or moral uties; the Sabbath being a ſign and ſhadow as ell as they were ſo. We come now to the ourth part of *our firſt general Propoſition.*

Gen. 4. 7. & 7. 2. & 14. 20. & 28. 2.

Object. *The ſeventh-day Sabbath was given in e* 20th *Chapter of* Exodus, *with all the other ine moral and perpetual Commandments wrote in o Tables of Stone, by the finger of* Jehovah *imſelf; and therefore it obliged believing Gen-iles to keep it, and all Mankind.*

The grand Argument for the Jewiſh Sabbath conſider'd and anſwer'd.

1. To this I anſwer, that if I can prove it s not the Duty of *Gentile Believers*, nor any Believers in Chriſt in all the World to keep the Seventh-day Sabbath from hence, I ſhall over-throw our Opponents ſtrongeſt *Fort*, and ſo utterly confute them; which I doubt not by God's Aſſiſtance I ſhall fully do, and in or-der hereto ſhall lay down *three Propoſitions.*

First,

The method proposed in answering this Argument.

First, I affirm *the Morality of the fourth Commandment lies not in the observation of the precise seventh day from the Creation.*

Secondly, *That the Law of the ten Commandments, as formally given to* Moses, *and written with the finger of God in two Tables of Stone, and given to the whole House of* Israel, *were not given to the Gentiles, nor to any other People in the World, save the Strangers that were within their Gates, or were proselyted to the Jewish Religion.*

Thirdly, *That the whole Law is changed: and that what was Ceremonial, or shadows of things to come, ceased at the death of Christ: and all Precepts of the Moral Law, or what are simply moral, as they were formally given by* Moses, *are taken out of his hand, and put into the hands of Christ consider'd as Mediator, our Lord, and only Lawgiver.*

I shall now begin with the first of these Propositions.

First, I shall give you the sense of the Learned about a pure moral Precept.

First, The *Term Moral* being but a *scholastical* Expression, and not properly signifying that which is usually understood by it, say Mr. *Cawdry* and Mr. *Palmer*, we have ever judg'd it a Bone of Contention: *Moral* (relating to a Law) signifies in it self any Precept serving to regulate *the Manners of Men.*

Cawdry's *Christian Sabbath*, p. 1, 2, 3.

White *on the Sab.* p. 26.

Dr. *White* saith, 'A Divine Law call'd Moral is a just Rule or Measure imposed by God, directing and obliging to Obedience of things holy, honest, and just. The same is twofold, simply moral, or moral only by some external Constitution or Imposition of God. *Divine* Law *simply* moral, commands or prohibits Actions good or evil, in respect of their inward nature and quality.

Dr.

Dr. *Owen* ſaith, 'Moral Laws are ſuch as have the Reaſons of them taken from the nature of the things themſelves requir'd in them; for they are good from their reſpect to the nature of God himſelf, &c. *Laws Poſitive*, as they are occaſionally given, ſo they are eſteem'd alterable at pleaſure, being fixed by mere Will and *Prerogative*, without reſpect to any thing that ſhould make them neceſſary antecedently to their being given; they may by the ſame Authority at any time be taken away and aboliſhed. Owen *on the Sab.* p. 118.

Mr. *Shepherd* ſaith, 'A Law ſtrictly and eſpecially moral, is that which concerns the Manners of all Men, of which we now ſpeak, and may be thus deſcrib'd, *viz.* It is ſuch a Law as is commanded, becauſe it is good; and it is not therefore merely good becauſe it is commanded. And thus *Auſtin*, ſaith he, deſcrib'd it long ſince. Alſo *Cameron*, and multitudes of other Writers and learned Men. But mere Divine poſitive Laws are commanded of God, and therefore good. Shepherd *on the Sab.* p. 6, 7.

Some ſay, that is ſimply moral that is the Law of Nature, or which naturally obligeth all Men, and is diſtinguiſhed from Laws Ceremonial, and Judicial. Thus one expreſſeth himſelf, *i. e.* 'This *Law Moral* all Men take to be the Law of Nature, and reciprocally they take the Law of Nature for this Law, for that which is naturally and univerſally juſt. Primroſe *of the Sab.* p. 4.

Mr. *Cawdry* and *Palmer* ſay, 'It implys any Law of God expreſt in Scripture, whether it can be prov'd natural or not, which from the time it was given to the end of the World binds all ſucceeding Generations of their Poſterity to whom it was given, and more eſpecially it obliges the Church, &c. Cawdry Sabbatum, p. 3.

I think Mr. *Baxter* in this caſe has ſaid excellently well: 'Moral, ſaith he, ſignifieth that 'which by nature is univerſal and perpetually 'obligatory. He anſwers this Queſtion, *Do not Divines ſay the Decalogue written in Stone is the Moral Law, and of perpetual Obligation?* 'Anſw. Yes, for by *moral* they mean *natural*, 'and ſo take moral not in a large ſenſe, as it 'ſignifies a Law *de moribus*, as all Laws be 'whatſoever; but in a narrower ſenſe, as ſignifying that which by nature is of univerſal 'and *perpetual* Obligation.

Baxt. *on the Sab.* p. 77.

Now then that which I call a pure or *ſimple Moral Law* or Precept, is that which is a Tranſcript of God's holy Nature, and therefore commanded, whether written in the Heart of innocent *Adam*, or in God's Word or Law; and doth univerſally and perpetually oblige the whole World to conform thereunto.

Now having let you know what is to be underſtood by a ſimple Moral Law, I ſhall ſhew that the Law of the preciſe Seventh-day Sabbath is not a Law of this nature, *i. e.* a pure moral Precept univerſally and perpetually obligatory on all Men: tho I deny not but there is that in the fourth Commandment which is moral in the ſenſe I have given, *viz.*

Three things contain'd in the fourth Commandment.

1. A time, a ſufficient time to be ſet apart from all worldly Buſineſs, for Reſt, and the Worſhip of God; and this is all I can find ſimply moral in the *fourth Commandment*.

2. There is ſomething more contained in it, which God by a poſitive Command requir'd from the Soveraignty of his Will, as that which he ſees juſt and reaſonable; namely, that one day in ſeven be ſet apart as a day of Reſt, and for his Service, and that this ſhould be perpetual to the end of the World. I know

Divines

Divines call this *poſitively moral*; and tho I cannot ſee reaſon ſo to call it, yet I grant as much I think as they mean thereby.

3. God did alſo command the whole Houſe of *Iſrael* under their Legal and Typical Church-ſtate, to obſerve the ſeventh, or laſt day of the week in remembrance of his finiſhing the Works of the firſt Creation.

And now that the preciſe ſeventh Day was a ſhadow or a ſign, I have and ſhall prove; and ſo was only a Law to the *Iſraelites* during that Typical Diſpenſation, and their Political Church-ſtate, which Chriſt nailed to his Croſs, and buried with all other *Shadows* and *Legal Ceremonies.*

But before I proceed, I might give you the Obſervations of divers Expoſitors on the order and manner of the Expreſſions in the *fourth Commandment:* As firſt, the eſſential part, *Remember the Sabbath-day to keep it holy*; not the ſeventh day. True, in the next words God declar'd that the ſeventh Day ſhould be the Jews Sabbath, whom he took into a Legal and Typical Covenant, and Church-ſtate, to be his own People: *The ſeventh Day is the Sabbath of the Lord thy God*; not *thy* God in Chriſt upon the terms of the new Covenant; no, no, but thy God in a *legal*, and *external* Covenant. And ſo their Sabbath was given to them upon the terms of the Law of Creation, or the Covenant of Works, which is a *legal*, *relative*, and external Covenant God enter'd into with the whole Houſe of *Iſrael*, or Nation of the Jews, even them and all their natural Seed as ſuch.

My Brethren, upon this foot of account was the Seventh-day Sabbath founded; not in Chriſt, or on a new Covenant bottom; nor given to

New-Covenant Children as such: but it was bottom'd upon the Covenant of Works, and only given to that People whom *God brought out of the Land of* Egypt, and redeem'd from Egyptian Bondage. And when he enters into that Covenant with them, he positively says, Deut. 5. 1. therefore he gave them his Sabbaths, which was a shadow of a far greater Work than that of Creation, and of a greater Redemption than that out of *Egypt*. I heard lately of one who said, this was his chief reason of observing the Seventh-day Sabbath, because it was given to God's Covenant-People, *&c.* not being able to discern between that legal and typical Covenant made with the whole Nation of *Israel* (which took in their fleshly Seed as such) and the Covenant of Grace.

Moreover, Expositors observe concerning the close of this Commandment, *ver.* 11. *Wherefore God blessed the Sabbath-day, and sanctified it*, that 'tis not said the *seventh day* here, but the *Sabbath-day*. One day in seven, and not the precise seventh Day from the Creation, is by a positive Command in this place intimated to be God's Will and Pleasure to be observed to the end of the World.

But the precise Seventh-day Sabbath given to *Israel*, I shall prove is not the moral part of the fourth Commandment, but a shadow of what was to come, and principally refers to Christ, and to that spiritual Rest Believers enter into when they first close with him.

I know Divines call one Day in seven *a moral positive*, as I just now told you: by *moral* they mean, as I conceive, that which ought perpetually to be observed; but that Day which God from the Soveraignty of his Will commanded the Jews, was 'tis plain the seventh: and when Christ

Chriſt came, who has given us the true Reſt, and roſe from the dead, he appointed, as I ſhall hereafter prove, the *firſt Day* of ſeven upon the account of his finiſhing *his Work*, i. e. the work of Redemption, as God commanded the *Iſraelites* to keep the ſeventh-day, becauſe on it he reſted when he had finiſhed *his Work*, viz. that of Creation.

Now then, tho there is ſomething naturally and ſimply moral in the *fourth Commandment*; and tho God doth here intimate from his own Prerogative or *Arbitrary* Will, that he will have one day in ſeven perpetually obſerved as a day of Reſt and ſacred Worſhip; yet that part of it that ſpeaks of the ſeventh-day was merely poſitive and typical, and ſo ceaſed with the Covenant of Works.

Indeed Dr. *Owen* has excellently ſhewed how this Commandment is of a mixt or compound nature, partly ſimply moral, partly poſitively moral, and partly *typical* or Ceremonial: the laſt he refers to the preciſe ſeventh day, when he ſays, 'It was inſtituted for an outward pre- P. 120, 121.
'ſent religious Obſervation, to ſignify and re-
'preſent ſomething to come: And ſuch, ſaith
'he, were all the particulars of the whole
'Syſtem of the *Moſaical* Worſhip, whereof
'the Law of the Sabbath was a part. And in
brief, the whole Law of the Sabbath was, as
to its general nature, poſitive and arbitrary,
and ſo changeable, and particularly ceremo-
nial and typical, and ſo is actually changed
and aboliſhed.

Now to proceed: The preciſe Seventh-day Sabbath cannot be a ſimple moral Precept, and therefore in that lies not the Morality of the fourth Commandment. In order to prove this, let me lay down this Propoſition, *viz. If the*

Law of the obſervation of the preciſe ſeventh Da hath not in it one Character of a Law that is ſim ply moral; then the Morality of the fourth Com mandment doth not conſiſt in the obſervation that preciſe Day: but that it has not one Characte of ſuch a Law, I ſhall endeavour to prove,

That the preciſe ſeventh Day is not the Morality of the fourth Command ment, proved large ly.

Firſt, A ſimple moral Precept (that I mea which is naturally moral, obliging all Mankin for ever) as to the very matter of it, or thi it ſelf as ſo conſidered (abſtracted from th poſitive Command) is naturally holy, as re ſulting from the Nature of God.

But the ſeventh Day (in which our Brethr place the eſſence or ſubſtance of the four Commandment, or the Morality of it) is n more holy naturally than any other day of th week.

Object. If they ſay, *but God ſanctified the Day.*

1. I anſwer, they will not ſay that God ad ded any inherent Holineſs to that Day.

2. But if they ſhould ſay he did, then t would overthrow the Morality of it, *i. e.* as t this firſt property of a ſimple moral Precep for then it will follow it was made holy a an Act of God's *Arbitrary Will* and Pleaſur and that it was not ſo naturally, as that Da was created, or proceeded from the Holine of God: becauſe, as we have ſhew'd, all pur moral Precepts as to the matter of them are no good merely becauſe God commands them, bu are in themſelves good as reſulting from th Holineſs of his Nature.

For evident it is, that every Day of the wee had one and the ſame efficient Cauſe, namely Divine Creation; and all days and things Go made were very good; and God's ſanctifying the *ſeventh Day* was but his ſetting it apart fo

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ſome holy uſe: the Day, ſaith Dr. *Owen*, was not capable of any inherent Holineſs. 'God then 'ſanctified, ſays he, this Day, not that he kept 'it holy himſelf, which in no ſenſe the Divine 'Nature is capable of; nor that he purified it 'and made it *inherently* holy, which the nature 'of the Day is not capable of, nor that he ce-'lebrated that which in it ſelf was holy [mark 'that well] but he ſet it apart to holy uſe. So that from hence it follows, if the Morality of the *fourth Commandment* lay in the preciſe ſeventh Day, it wants the *firſt Character* of a *ſimple moral Precept*. God might have ſet apart at *firſt* any other day if he had pleaſed, as well as the ſeventh. Dr. Owen *on the Sab.* p. 82.

Secondly, Every Precept or Law ſimply moral (which obliges all Men to Obedience perpetually) muſt be made known to all Men either by the Law of Nature, or by Revelation from God himſelf in ſome ſupernatural way: the Righteouſneſs of God requires this, becauſe the Violation of ſimple moral Precepts is damnable. (1.) Now were there ſuch a Law written in Mens Hearts, I mean to keep the ſeventh Day, ſome one Man or another would that way have known it. But no Man hath ever ſo known it, therefore no ſuch Law is written in any Man's Heart; and if not one Man that way ever knew it, then not all Men univerſally beſure. (2.) And as the Law of the Seventh-day Sabbath is not revealed to all the World by the Lord this way, ſo he never gave any Commiſſion to *Moſes*, nor to any of his Prophets to promulgate it, or reveal it to all Mankind; therefore I argue, it wants the ſecond Character of a ſimple moral Precept. *The ſeventh Day never known univerſally to be a Sabbath.*

Thirdly, That Law which upon urgent neceſſity may be omitted or laid aſide, or be bro-

ken, can be no Precept ſimply moral; but the keeping of the *Seventh-day Sabbath*, upon divers urgent neceſſities, might be omitted or bro-
Joſh. 6. 15. ken: the Jews themſelves might war, and go
1 King. to battle on that day; and our Saviour ſhews
20. 29. they might pull a Sheep or any other Beaſt
Joh. 5. 10. out of a Pit or Ditch on the Sabbath-day; nay, our Lord wrought with his Hands, and made Clay on that day, did many Miracles, and commanded the Man he healed to bear a Burden, *i. e. to carry his bed on that Day.*

But Precepts ſimply moral, in reſpect of the negative part, oblige perpetually, and by no means muſt be tranſgreſſed; for, as a Divine ſaith, *A Man muſt not tell a Lye to ſave the World.* Can any pretended neceſſity make it lawful *to worſhip another God*, or *prophane his Name*, or *ſteal*, *murder*, or *commit Adultery?* I know what is ſaid about the Iſraelites borrowing of the Egyptians; and of God's commanding *Abraham* to ſlay his Son: but thoſe actions are to be accounted for, as being extraordinary caſes.

Obj. *Works of Mercy may be done on the Sabbath-day, and Chriſt ſpeaks of Works of Mercy.*

Anſw. Of what nature are works of Mercy? I hope not of a higher concern than the diſcharge of a ſimple moral Precept. And can one ſimple moral Precept have more Sanctity in it than another? What, violate the very letter of one moral Law, to do that which is but implyed as the neceſſary conſequence of another! nay, break a Command of the *firſt Table*, to keep a Command of the *ſecond Table!* This is a hard caſe.

Fourthly, That Law or Precept which is equalled to, or compared with Sacrifices, is no

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ſimple moral Precept: but ſuch is the Law or Precept of the Seventh-day Sabbath; therefore 'tis not a ſimple moral Precept.

That our Saviour himſelf doth equal it to, or compare it with Sacrifices, ſee *Mat.* 12. 3, 4, 5, 6.

1. Our Lord juſtifies his Diſciples in plucking the Ears of Corn on the Sabbath-day, and compares their ſo doing to *David's eating the Shew-bread*, verſ. 3. which was unlawful by a mere poſitive Law.

2. He ſhews them how the Prieſts in the Temple prophaned the Sabbath, and were blameleſs, *verſ.* 5. Some think they ſlew Beaſts on that Day; however our Lord ſaith, they prophaned the Sabbath, *&c.*

But then, ſays he, *If ye had known what that meaneth, I will have Mercy and not Sacrifice, ye would not have condemned the guiltleſs*, verſ. 7. What can he intend leſs than this; *viz.* If ye had known the difference between a pure moral Precept and ſuch a Precept as is nothing more than a Sign, a Shadow, like thoſe of Sacrifices, or a mere poſitive Law that *I am Lord of*, and can take away, and give another at my pleaſure, you would not have condemn'd the guiltleſs. For tho all God's mere poſitive Precepts have great Sanctity in them, and ought carefully to be kept; yet when a ſimple moral Duty comes in competition with ſuch as are but poſitive or ceremonial, the leſſer muſt give place to the greater; as we commonly ſay, Of two evils chooſe the leaſt.

But if the preciſe Seventh-day Sabbath was a pure moral Precept, equal with, and of the ſame nature of that Precept of *ſhewing Mercy*, there had been no ground for our Lord thus to have anſwered the Jews: for if it had been ſo,

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But if the preciſe Seventh-day Sabbath was a pure moral Precept, equal with, and of the ſame nature of that Precept of *ſhewing Mercy*, there had been no ground for our Lord thus to have anſwered the Jews: for if it had been

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ſo, no doubt he would have ſaid, I muſt indeed blame my Diſciples, becauſe they have broke one of God's righteous Precepts, whoſe Nature and Quality is above that of *David's* eating of *Shew-bread*, or *Sacrifices*. But he who was the great Expounder of the Law, knew beſt the vaſt difference between a moral Precept, and ſuch as their Sabbath and Sacrifices were.

Our late Annotators on this place, expreſs themſelves to this purpoſe: *The meaning is, that God preferreth Mercy before Sacrifices; where two Laws in reſpect of ſome Circumſtances, ſeem to claſh one with another, ſo as we cannot obey both, our Obedience is due to the more excellent Law. Now, ſaith our Saviour, the Law of Mercy is the more excellent Law; God prefers it before Sacrifice; which had you conſidered, you would never have accuſed my Diſciples, who in this point are guiltleſs.* Why a more excellent Law? Is it not becauſe the one is a moral Law proceeding from God's Nature, and the other but merely poſitive and Typical, and ſo *arbitrary?* And why do the Annotators apply that to Sacrifices? Our Lord remotely refers to that, but directly and immediatly to the *Seventh-day Sabbath*, and mentions Sacrifices to ſhow that the preciſe Seventh-day Sabbath was no moral Law, but of the ſame nature with the Law of Sacrifices, and that of the *Shew-bread.*

Beſides, our Saviour's bringing in (on this occaſion) thoſe words, *for the Son of Man is Lord even of the Sabbath*, clearly ſhews that he as Mediator had power to change, diſpoſe of, or take away the Law of the Seventh-day Sabbath: for what a Perſon is Lord of, he may do what he will with. So that it may be lawful for any man to do any work on that Day,

Day, when it ceas'd and was aboliſhed, as indeed it now is, with all other Shadows and legal Ceremonies.

But none ſure will ſay, Chriſt as the Son of Man, or as *Mediator*, is Lord of any pure moral Precept; ſo that he can give liberty to men to *worſhip other Gods*, or *to make graven Images and bow down to them*, or *take God's holy Name in vain*, or *commit Murder*, *Adultery*, or *ſteal*, &c. No, no, it would be Blaſphemy with a witneſs to ſay this; ſuch is the vaſt difference between Laws that reſult from the nature of God, and mere poſitives, ſhadowy and Ceremonial Precepts, which were given for a time as an Act of God's Prerogative and good Pleaſure, and when the Antitype is come, were to ceaſe for ever.

Obj. But what ſay ſome? *If Chriſt brake the Seventh-day Sabbath, he ſinned:* thus a raſh Perſon lately expreſt himſelf.

Anſ. 1. Becauſe our Lord came not to deſtroy the Law, *&c.* but to fulfil it, and was obliged exactly to keep the whole moral Law of God (that it might be imputed to us with his *paſſive Obedience*, to juſtify us before God, as his full and perfect Righteouſneſs) that therefore he was obliged to conform to all *Typical* and *Ceremonial* Laws, of which he himſelf was the Antitype, none I think ever aſſerted; he had another way to fulfil all ſuch Laws, than by his actual Obedience to them. And,

2. Let it be conſidered in reſpect to the *Typical Sabbath*, the *Antitype* being now come, which was that Evangelical Spiritual Reſt in and by Chriſt, which all entered into that believed in him at that time: for having given reſt to all that came to him, he had thereby in part fulfilled that figurative and typical Law; and by his

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ſhewing ſuch ſtrange indifference about his obſervance thereof, and his carriage towards it at every turn, did clearly intimate that that *Typical Sabbath* was departing, or in a dying condition, tho not quite dead, till he himſelf ſuffered and dyed on the croſs; and was afterwards gradually, and decently buried, it having, as one obſerves, an honourable Funeral, when further light was given to God's People about it. But no more at this time.

SER-

SERMON V.

Six Arguments more to prove the Seventh-day Sabbath not moral. That it was a Sign and Shadow to Iſrael *of the Covenant of Works.*

Gal. iv. 10, 11.

Ye obſerve days, and months, &c.

THE laſt Day I gave four Reaſons to prove that the ſimple moral part of the *fourth Commandment* lies not in the obſervation of the preciſe *Seventh-day* Sabbath. I have ~~ſix~~ eight more to add.

Fifthly. *That the preciſe Seventh-day Sabbath cannot be that part of the fourth Commandment which is purely moral,* I argue thus: Whatſoever is a ſimple moral Precept, univerſally and perpetually obligatory, is by our Saviour or his Apoſtles confirmed or given forth anew in the New Teſtament; but the Seventh-day Sabbath is not ſo confirm'd or given forth, therefore is not a ſimple moral Precept. *The 7th day Sabb. not given forth afreſh by Chriſt or his Apoſtles.*

To prove the Major, or firſt Propoſition, let it be conſidered, that the moral Law is transfer'd from *Moſes* to Jeſus Chriſt, or taken out of *Moſes*'s hands as a Lawgiver, and put into the hands of Chriſt conſidered as Mediator: and this was ſignified by thoſe words, *The Prieſts Lips ſhould keep knowledg, and they ſhould ſeek the Law at his mouth; for he is the Meſſenger of the Lord of Hoſts.* Whatſoever was doubtful, Mal. 2. 7.

ſhewing ſuch ſtrange indifference about his obſervance thereof, and his carriage towards it at every turn, did clearly intimate that that *Typical Sabbath* was departing, or in a dying condition, tho not quite dead, till he himſelf ſuffered and dyed on the croſs; and was afterwards gradually, and decently buried, it having, as one obſerves, an honourable Funeral, when further light was given to God's People about it. But no more at this time.

SER-

SERMON V.

Six Arguments more to prove the Seventh-day Sabbath not moral. That it was a Sign and Shadow to Iſrael *of the Covenant of Works.*

Gal. iv. 10, 11.

Ye obſerve days, and months, &c.

THE laſt Day I gave four Reaſons to prove that the ſimple moral part of the *fourth Commandment* lies not in the obſervation of the preciſe *Seventh-day* Sabbath. I have ~~ſix~~ eight more to add.

Fifthly. *That the preciſe Seventh-day Sabbath cannot be that part of the fourth Commandment which is purely moral*, I argue thus: Whatſoever is a ſimple moral Precept, univerſally and perpetually obligatory, is by our Saviour or his Apoſtles confirmed or given forth anew in the New Teſtament; but the Seventh-day Sabbath is not ſo confirm'd or given forth, therefore is not a ſimple moral Precept. *The 7th day Sabb. not given forth afreſh by Chriſt or his Apoſtles.*

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Deut. 17. 9. ful, the *High-Priest* was to determine. In this the Priests under the Law were a Type of Christ, signifying that when Christ came, who is God's Messenger, all should receive the Law from his Mouth, who was to be the great Interpreter of it: and accordingly we find he opened the nature of the moral Law in *Mat.* 5. and other places, shewing the spirituality thereof; and how men may be said to break the Commands against *Adultery*, *Murder*, &c. by the lusts and malice in their hearts, tho they never actually commit either of those Sins. Nay, I know not one simple moral Precept, which our Lord or his Apostles did not confirm or give forth anew, who no ways extenuated the guilt of the breach of it, but with far greater severity aggravated every transgression thereof. *Paul* shews how *the wrath of God is revealed from Heaven against all ungodliness, and unrighteousness of Men.* Rom. 1. 18.

Now neither our Lord nor his Apostles seemed to confirm or give forth anew the old *Jewish Seventh-day Sabbath*; but contrarywise, as I have shew'd, he seemed to excuse his Disciples when charged with the breach thereof, and allow'd others to do that which was deem'd unlawful on the Sabbath-day, as bearing a burden, *&c.* If our Adversaries can prove that every simple moral Precept of the Decalogue was not confirm'd by Christ or his Apostles, let them do it.

Obj. I know they say, that neither Christ nor his Apostles ever confirmed, or gave out anew that Command, *Thou shalt not make to thy self any graven Image*, &c.

Answ. As to Idols, they are directly forbid: An *Idol is nothing in the world*; *there is none other God but one.* And St. *John* saith, 1 Cor. 8. 4.

Little

Little Children, keep your ſelves from Idols: 1 Joh. 5. 21.
and again, *Flee from Idolatry.* Now what is a *Graven Image* but an Idol? Every *Graven Image* made to be worſhipped is an Idol, tho every Idol is not a Graven Image. Where do they read that an Image made of Bread is forbid in *Moſes*'s Law? True, the ſecond Command forbids all Idols, and all Idols are forbid in the Goſpel. Nay, Idols are in a more nice manner defined and condemned in the Goſpel, than by the Law of *Moſes*. We read that a Man may *idolize* or make a *God of his Belly*; Phil. 3. 19.
and *Paul* declares that *Covetouſneſs is Idolatry.* Col. 3. 5.

Object. *But where do we read in the New Teſtament that it is unlawful for a Man to marry his own Siſter?*

Anſw. 1. Where all Uncleanneſs, and Luſts of Concupiſcence and Fornication are forbid, there a Man is forbid to marry his own Siſter.

2. Is not this ſort of *Inceſt* forbidden and condemned, 1 *Cor.* 5. 1. where the inceſtuous Perſon is condemned for marrying his Father's Wife? If it be unlawful for a Man to marry his Brother's Wife, or his Father's Wife, it is unlawful to marry his own Siſter, becauſe nearer of kin.

3. All manner of *Inceſt* is forbid to believing Gentiles in *Acts* 15. 29. this was one of thoſe things contain'd in the Law that is given forth anew to believing Gentiles. The Holy Ghoſt inſpir'd the Apoſtles to write to the Gentiles to *abſtain from Blood, Meats offered to Idols, things ſtrangled, and from Fornication:* now Inceſt is by *Paul* call'd Fornication, 1 *Cor.* 5. 1. *I hear there is Fornication amongſt you,* &c. 'Tho in 'ſtrict ſpeaking (ſay our late *Annotators*) by 'Fornication we mean Uncleanneſs of ſingle 'Perſons, yet by this word often in Scripture

'is

' is underſtood all *ſpecies* of Uncleanneſs. Nor is it probable that the Holy Ghoſt refers to the Uncleanneſs of ſingle Perſons in *Acts* 15. but to ſomewhat more doubtful: and therefore I conceive all ſorts of Inceſt in this place are forbidden.

4. If any ſhould ſay, How can they know it was unlawful for a Man to marry his own Siſter?

I anſwer: 'Tis not only known (as I have ſhew'd) by the New Teſtament, and forbid there, but alſo by the very Light of Nature: for ſuch *Fornication*, ſaith *Paul*, *is not ſo much as once nam'd among the Gentiles*; that is, among the more civiliz'd Heathens, who had no other Law than the Light of Nature, which teaches Men to abhor ſuch a Marriage. For doth the Light of Nature teach a Man that it is *a ſhame to wear long Hair*, and not teach him it is *a ſhame to marry his own Siſter?*

1 Cor. 5. 1.

5. Moreover, tho I ſaid the whole Moral Law is transfer'd from *Moſes* as a Lawgiver, to Chriſt as Mediator; yet the Old Teſtament and the Law as written by *Moſes*, as well as the Prophets, are of great uſe in many reſpects: *All Scripture is profitable for Doctrine, for Reproof, for Correction, and Inſtruction in Righteouſneſs*, &c.

2 Tim. 3. 16.

The Seventh-day Sabbath proved to be a ſign of the Covenant of Works.

Sixthly, The Morality of the *fourth Commandment* conſiſts not in the obſervation of the preciſe ſeventh Day, becauſe that day was a *ſign* or *ſhadow* of ſomething to come. I did at firſt prove, in opening my Text, that the weekly Jewiſh Sabbath is comprehended in thoſe days the falſe Brethren taught the *Galatians* to obſerve; and gave many Arguments to evince, that tho there is one day in ſeven by a poſitive Law perpetually to be kept, yet the old *Jewiſh*

Gal. 4. 10. Col. 2. 16.

ſeventh

ſeventh day from the Creation, and under the Covenant of Works, was a *ſhadow* of things to come.

But I ſhall add here ſomething out of an approved Author, further to confirm this: 'That Sabbath, ſaith he, and the particular ſeventh day which the Jews obſerved, was certainly of a *ſhadowy* nature; being inſtituted at firſt with reference to Chriſt, as all other Shadows were, having a Type after fix'd to it. And of this we may ſafely expound that forementioned Text, *Col.* 2. 16. *Let no man judg you in Meats or in Drinks, or in reſpect of an holy day, or New Moons or Sabbaths, which were ſhadows of things to come: but the Body is of Chriſt.* The only queſtion is, whether their weekly Sabbath was here intended. Some are jealous leſt in preſſing it ſo far, it ſhould prove prejudicial to our weekly Chriſtian Sabbath; but this is a mere cauſleſs Jealouſy. For let us ponder the ſcope and deſign of the place, and it will appear that the Apoſtles deſign is not to *level* Chriſtian Days and Duties, but ſuch as the Jews obſerv'd, and would have introduced with Circumciſion. 'Tis apparent that in all thoſe three places, *Rom.* 14. 5, 6. *Gal.* 4. 10, 11. *Col.* 2. 16. he crys down the Ordinances of the Law or Old Teſtament, not the Inſtitutions of the Goſpel.

Warren *on the Sab. againſt* Tillam, *p.* 106, 107, *&c.*

'Look what the Jewiſh falſe Teachers cry'd up, St. *Paul* cried down. So as to argue from hence againſt all *difference* of days under the Goſpel, is evidently to ſtretch the Text beyond the Scope; but to urge it againſt all Jewiſh holy days (their weekly Sabbath and all) is not to force it. For,

'1. The Apoſtle ſeems to ſpeak diſtinctly and

'diſtributively, enumerating the ſeveral ſorts of 'days in obſervation among the Jews, *Holy-days*, '*New-Moons*, *Sabbaths*: and the gradation from '*yearly Holy-days* to *monthly New-Moons*, and 'from them to *weekly Sabbaths*, is viſible enough 'to ſuch as are not blinded with Prejudice.

Mr. *Shepherd* ſpeaks much to the ſame purpoſe: 'The plural term [*Sabbaths*] is uſually 'put for the ſingular, the Sabbath or ſeventh 'day, now under diſpute. Yea, I cannot find 'any one Text in all the New Teſtament, 'where it is applied in the ſame number to any 'other day or Sabbath, but the old Seventh-day 'Sabbath. * *Seven* or *eight* times the ſame 'word as is here ſet down in the plural number, 'is uſed for the old weekly Sabbath, and not ſo 'much as once for any yearly Sabbath: there'fore in all reaſon that preciſe weekly Sabbath 'muſt be here (I will not ſay included only, 'but) principally intended.

'Even in the Old Teſtament, wherever *New* '*Moons* and Sabbaths are coupled together '(unleſs the Phraſe be figurative, as in *Iſa.* '66. 23.) the *Jews* weekly Sabbath is denoted 'by it, as appears by thoſe Scriptures cited in 'the *Margin* †, in moſt of which their annual 'Sabbaths are excepted, and diſtinguiſhed by 'another name, *ſcil.* [*Feaſts*] to which anſwers 'the word *Holy-days* in this place, *Col.* 2. 16. 'For indeed the word in the Original ſignifies 'a Feaſt or Feſtival-day. Thus let Scripture 'expound Scripture, and Truth will be Truth 'in ſpite of *Error*; take the whole Sentence 'together, *Holy-days*, *New-Moons*, *Sabbaths*, 'and (if it be an Old Teſtament Phraſe) it 'always implies the old Seventh-day Sabbath; 'or take the word [*Sabbaths*] ſingly by it ſelf, 'and (if it be a New Teſtament Term, as 'tis 'like

Sheph. on the Sabb. Part 2. Theſ. 20. p. 204.

* Mat. 12. 15. Mark 1. 21. cap. 2. 24. cap. 3. 2. Luk. 4. 31. cap. 13. 10. Act. 13. 14.

† 2 Kings 4. 23. 1 Chron. 23. 31. ch. 8. 13. ch. 31. 3. Neh. 10. 33. Ezek. 45. 17. Amos 8. 5.

'like it is) it ever ſignifies the ſame *ſeventh* 'day; unleſs when put for *week*, which here 'it cannot be. The Concluſion then is unde- 'niable, that the Jews Seventh-day Sabbath 'was a ſhadowy Sabbath.

Dr. *Owen* alſo repeats what ſome learned Men ſay upon this place, *Let no Man judg you in Meats or Drinks, or in reſpect of an Holy-day, or the New-Moon, ἢ σαββάτων, or of the Sabbath, or Sabbath-days, which were a ſhadow of things to come: but the Body is of Chriſt.* 'From 'hence they affirm (ſaith he) it will follow, that 'there is nothing moral in the obſervation of 'the Sabbath, ſeeing it was a mere Type and 'Shadow, as were other Moſaical Inſtitutions; 'and alſo that it is abſolutely abolished and 'taken away by Chriſt. And if they mean no more but that preciſe ſeventh Day, they were certainly right: Nay Dr. *Owen* himſelf, as I conceive, determines the matter ſo as to make that preciſe day refer to *Moſes*, and his Oeconomy.

Col. 2. 16. Dr. Owen, p. 214.

But indeed I ſee ſome learned Men have wrote very darkly, becauſe they ſtrive to preſerve a Sabbath in the Goſpel-day, or a day of Reſt, and of ſolemn Worſhip; and that tho not ſimply, yet poſitively moral, from the fourth Command: and if by *moral poſitive* they mean one day in ſeven, which God from his Soveraign Pleaſure will have perpetually obſerved as a day of Reſt and ſolemn Worſhip, I am of their mind.

Queſt. *But ſince the Jewiſh ſeventh Day was a Sign and a Shadow, what was it a Sign and Shadow of?*

Anſw. Before I give a direct Anſwer to this, let me premiſe one thing, which in a ſpecial manner we ought to regard, *viz.* that the Law of the Seventh-day Sabbath was bottom'd upon

the Covenant of Works in that Miniſtration of it given to the whole Houſe of *Iſrael*, as ſuting with their Eccleſiaſtical, Political, and Typical Church-ſtate. And this Dr. *Owen* has fully proved, ſpeaking of that Covenant: 'Now, ſaith he, this is not abſolutely and merely a Law, but as it contain'd a Covenant between God and Man. A Law it might have been, and not a Covenant, which doth not neceſſarily follow upon either its inſtructive or preceptive Power. Yet it was originally given in the Counſel of God to that end, and accompanied with Promiſes and Threatnings, whence it had the nature of a Covenant. By virtue of this Law, as a Covenant, was the obſervation of a Sabbath preſcribed, and required, as a token and pledg of God's Reſt in that Covenant in the performance of the Works whereon it was inſtituted, and of *Man*'s Intereſt in it —— Again, he ſaith; Seeing therefore that the Moral Law, as a Covenant between God and Man, requir'd this ſacred Reſt —— we muſt inquire what place, as ſuch, it had in the *Moſaical Oeconomy*, whereon the true Reaſon and Notion of the Sabbath doth depend: for the Sabbath being originally annexed to the Covenant between God and Man *, the Renovation of the Covenant doth neceſſarily require a ſpecial Renovation of the Sabbath; and the change of the Covenant as to the nature of it, in like manner doth introduce a change of the Sabbath, *&c.*

Dr. Owen *on the Sab.* p. 221.

* *The Dr. takes it for granted, which I deny, that the Sabbath was given to* Adam.

1. From hence note, that Dr. *Owen* ſaith, the Law given *Exod.* 20. was a renewal of the Covenant of Works.

2. That the Seventh-day Sabbath was given as a Token or Pledg of that Covenant, and Reſt.

3. That

3. That the Seventh-day Sabbath of Reſt was not a Type of our Eternal Reſt in Heaven, but a Type or Shadow of that true Spiritual Reſt we enter into under the New Covenant when we believe in Chriſt; and ſo this Reſt is the Antitype of the Jewiſh Seventh-day Sabbath. My Brethren, this is that Reſt of God which he referr'd to, and in which he takes up his delight and complacence.

Moreover, God ſhewed his People *Iſrael* by their Sabbath, how impoſſible it was for them, by the Covenant of Works, to enter into this Reſt, where they ſhould utterly ceaſe from ſin: it was a ſign between God and them, that they ſhould perform the whole Obedience due under the Covenant of Works, ſignified by that Obligation, that *in ſix days they ſhould labour and do all they had to do*, and then reſt, denoting that the whole Law muſt be kept, or no reſt: *the man that doth them ſhall live by them*, or have Life, Reſt, and Peace on that Condition. This, I ſay, did ſignify Man's working for Life before he could enter into Reſt; for if they could do all they had to do, or God required of them, or anſwer all the Demands of the Law, then they ſhould have Reſt, Peace, and Juſtification thereby.

Here you have the Six-days Labour, and the Seventh-day's Sabbath, it being an *Epitome* of the Covenant of Works: For their Sabbath, as *Calvin* ſhews, in the tenor of it, put them upon the higheſt Acts of Obedience, even to live and ſin not, or ceaſe from all Iniquity in Words, Thoughts, and Actions.

Now if this did not tend to Bondage, and ſo was a Law againſt them, and contrary to them, nothing could; but now in Chriſt, who hath kept the Law perfectly for us, or has done

all we were to do, and suffer, we come to have true spiritual Rest and Peace. And,

Our Lord, no doubt, alludes to this, *Mat.* 11. 28, 29. *Come to me all ye that labour and are heavy laden, and I will give you rest.* Brethren, mind those two words, *labour* and *heavy laden.* On the Jewish Sabbath no servile labour was to be done, nor any burdens to be born, signifying that Believers in Christ cease from labouring for Life, and must not bear any burden of Sin, either in respect of the guilt or fear of the punishment; Christ having done all, and born the burden of all our sins in his own Body on the Tree; so that we must *cast our Burden on the Lord, and he will sustain us.*

And so we begin our Sabbath after all our Works are done, and Burdens born by our dear Lord, and blessed Surety, on the *first Day* of the Week, as he has directed us; and from hence we work not for Life and Rest, but from Life, Rest and Peace.

Therefore to answer that Question, what was the Jewish Sabbath a sign of? you have in part heard, but shall yet more fully hear.

1. I affirm that it was a Sign of the Covenant of Works in that Ministration given to *Israel*, written and engraven in Tables of Stone. How often is that Sabbath called a Sign between God and them; *Exod.* 31. 13. *Verily my Sabbaths ye shall keep; it is a Sign between me and you throughout your Generations.* Again, *verf.* 17. *'Tis a Sign between me and the Children of* Israel. Ezek. 20. 12. *Moreover also I gave them my Sabbath to be a Sign between me and them, that they might know that I am the Lord that sanctifieth them.*

But still it is enquired, what was it a Sign of? Some say that *Israel* were in bondage in *Egypt*;

Egypt; others, that God created the World in six days.

Answ. I answer, but remotely, if at all, it was a Sign of either of them; for they are laid down as the Reasons why God gave *Israel* their Sabbath, and not as a Sign of those things. But let it now be well considered, that God never since the Fall entered into a Covenant with any People, but he gave a Sign or Token of it.

1. When he entered into a Covenant with *Noah* (and all the World in him) that he would no more *destroy the World by Water*, he gave a Sign, *viz.* a *Rainbow*: this was a Covenant of external Favour, without any Restipulation.

2. When God entered into Covenant with *Abraham*, and with all his *fleshly Seed as such*, he gave them *a Sign* of that Covenant, namely *Circumcision*: this is that which we call the Covenant of *Peculiarity*; tho we deny not but God entered into a Spiritual or Gospel-Covenant with *Abraham*, and with all his true *spiritual* Seed also, which contained only a free promise of Grace in Christ: but that Covenant with his natural Seed as such, is called *the Covenant of Circumcision*, because Circumcision was the *Sign* thereof. Moreover, they that can't see a *twofold* Covenant was made with *Abraham*, are strangely blinded. Acts 7.

3. And that there was *a renewal* of the Covenant of Works with the whole House of *Israel* given by *Moses*, contained in the 20*th* Chapter of *Exodus*, is most evident, tho not given for Life, but for other Reasons which I have mentioned: and this Covenant contained *Ten Commandments*, with the promise of Life upon the condition of universal Obedience there-

unto. And to this all the People conſented, and joined in with God by mutual Reſtipulation: Exod. 24. 3. *And all the People anſwered with one voice, and ſaid, All that the Lord hath ſaid, we will do.* And now I ſay, their Seventh-day Sabbath was given as a *ſign* of this Miniſtration of the old Covenant of Works: and hence alſo as Circumciſion, the *ſign* of that *Legal Typical Covenant* made with *Abraham* and his fleſhly Seed as ſuch, is God's Covenant; ſo the *Seventh-day Sabbath* is call'd alſo God's Covenant: *Wherefore the Children of* Iſrael *ſhall keep the* Exod. 31. 16. *Sabbath to obſerve it throughout their Generations for a perpetual Covenant*; and this becauſe it was a Sign or a Pledg to them of that Obligation they lay under to keep the whole Law. I might here add, that *the Lord's-Supper* is a ſign of the Goſpel-Covenant; and it is alſo call'd the New Teſtament, or Covenant in Chriſt's Blood.

And thus as Circumciſion bound all to keep the whole Law that conformed to it, (that being a ſign of that part of the *legal Covenant* to *Abraham* and his natural Seed throughout their Generations) ſo the Seventh-day Sabbath is a *ſign* of the ſame legal Covenant in that Miniſtration with the Houſe of *Iſrael*, Exod. 20. and obliged all that obſerve it, to keep the whole Law alſo. And that this is not my Judgment alone, take what Dr. *Owen* has ſaid on this account.

Dr. Owen *on the Sab.* p. 148, 149. ‘ Whereas the Covenant which Man originally was taken into, was a Covenant of Works, wherein Reſt with God depended abſolutely on his doing all the Works he had to do by way of *Legal Obedience*, he was during the Diſpenſation of that Covenant tied up preciſely to the obſervation of the

‘ *ſeventh*

'*ſeventh Day*, or that which follow'd the whole
'work of Creation. And the ſeventh Day as
'ſuch is a Token of the Reſt promiſed in
'the Covenant of Works, and no other. And
'thoſe who would advance that day again into
'a neceſſary obſervation, do conſequentially
'introduce the whole *Covenant of Works*, and
'are become Debtors to the whole Law. For
'the Works of God which precede the *ſeventh*
'*Day* preciſely, were thoſe whereby Man was
'*initiated* into, and inſtructed in the Covenant
'of Works; and the Day it ſelf was a *Token*
'and *Pledg* of the Righteouſneſs thereof, or a
'*moral* and *natural ſign* of it, and of God's
'Reſt therein, and of Man's with God there-
'by. And it is no Service to the Church of
'God, nor hath any tendency to the Honour
'of Chriſt in the Goſpel, to endeavour a Re-
'duction of us to the Covenant of Works.

What is now become of Mr. *Tillam*'s Flouriſh, who inſults over ſuch as call the Seventh-day Sabbath a ſign?

The Sabbath is indeed (ſaith he) *a ſign of good things formerly produced, as the Creation, or elſe of good things at preſent enjoy'd, as God's ſanctifying Grace; but never was ſet up for a ſign of good things to come, like the Ceremonial Sabbaths. I might here retort the vaunting Language of the Preacher of* Peter's *(of cutting off* Goliah's *Head with his own Sword) for if the Morality of the Sabbath ceaſe, by being a ſign to the Jews in their Generations, upon the ſame account muſt the whole Law ceaſe to be moral, ſince God's Spirit hath ſet it alſo for a ſign.* Tillam *on the Sabb.* p. 18.

Anſw. 1. Tho the Marks of true Grace are call'd Signs, yet there is a great difference between them, and the Signs of Covenants. *Miracles* alſo are call'd *Signs*; and God's People

ple are set as Signs and Wonders: but what of this?

2. He mistakes greatly when he affirms, that God saith the Sabbath was a sign of his *sanctifying* the whole House of *Israel* with his *sanctifying Grace*. Did God so sanctify them, or were they spiritually sanctified? No, no, it signified that God took the whole Nation of *Israel* into an *external, federal*, and *legal Relation* to himself, or set them apart as so considered from all People in the World, to be his own People; and in that Covenant-relation he was married to them, as he says elsewhere.

What is meant by God's sanctifying the whole Nation of Israel.

3. To *sanctify*, often in the Old Testament only refers to God's setting apart a Thing, a Person, *&c.* for himself, or to some holy legal Use or Service. Thus the seventh Day was *sanctified*, and the Priests, and Vessels of the Sanctuary, *&c.* were sanctified. And their Sabbath was a sign that they became God's People, in that legal and typical Covenant, or upon the terms of the Covenant of Works; they promising that all the Lord commanded them they would do, which confirms what we said before.

Exod. 24. 2, 3.

4. Let none suppose that God took the whole House of *Israel* into a special Relation with himself, according to the tenor of the new Covenant, or Covenant of Grace; or that that Covenant, *Exod.* 20. was the Covenant of Grace. Let them read what the Prophet *Jeremiah* saith: *Behold, the days come, saith the Lord, that I will make a new Covenant with the House of* Israel, *and with the House of* Judah: *Not according to the Covenant that I made with their Fathers in the day I took them by the hand to bring them out of the Land of* Egypt; *which my Covenant they broke, altho I was a Husband to them,*

Jer. 31. 31, 32, 33.

them, ſaith the Lord. But this ſhall be my Covenant that I will make——After thoſe days, ſaith the Lord, I will put my Law into their inward parts, and write it in their Hearts; and I will be their God, and they ſhall be my People.

1. Had the former Covenant been the Covenant of Grace, no doubt but they had abode in that Covenant to this day and for ever: but they are cut off, and now are in no actual Covenant-relation with God at all. Sure the Covenant of Grace cannot be utterly broken.

2. Moreover then they ſhould not have needed to look for the Law in two *Tables of Stone*, becauſe that whole Moral Law ſhould not only be written in the New Teſtament, the Book of the New Covenant, but in their Hearts alſo.

3. Now when a Covenant is aboliſhed (as the old Covenant is) will any dare to plead for the *ſign* of it, which obliges them to keep the whole Law? No, plain it is, the *ſign*, i. e. the old Sabbath, is gone with the Covenant it ſelf.

Queſt. *If the old Sabbath was a ſign of that of which you ſay, what was it a Type or Shadow of?*

Anſw. It was a Type or Shadow of our bleſſed Reſt in Chriſt: *For we which have believed do enter into Reſt.* Heb. 4. This is the Antitype of the ſeventh-day Reſt, when no Labor is to be done, nor any burden of Sin to be born by Believers; this is that Reſt God is pleaſed with: and here we alſo reſt from all Labour or Works of our own, as God did from his at firſt. *Macarius* ſaith, that Sabbath given to *Moſes* was a Type and Shadow only of that real Reſt given by God to the Soul. *Hom.* 39. *in* Mat. 12.

My Brethren, what comfort is here to you that enter into this Reſt? What Joy may hence ſpring in your Hearts, who are delivered from

Bondage

Gal. 5. 1. Bondage and grievous Burdens. *Stand fast therefore in that Liberty wherewith Christ has made you free, and be not again entangled with the yoke of Bondage*, lest Christ profit you nothing.

Seventhly, I might prove *that the Morality of the fourth Commandment consists not in the precise Seventh-day Sabbath*, even from that *Memorandum* that is fix'd in the beginning of the Command, *viz. Remember the Sabbath-day to keep it holy.* Now tho one day in seven be by a positive Law made perpetually obligatory in the *fourth Command*, yet that is not, as so considered, a simple moral Precept, much less not the precise seventh Day; and this because it is brought in with *Remember*, denoting clearly the difference between this Command as to any particular day, and that which is purely moral in this Command: for that which is connatural to us, or an inherent Law of Nature, is so engraven in our Hearts, that inlightned Persons especially are not very subject to forget it. But a mere positive Precept, which is not so written in our Hearts by Nature, we are too ready to forget; therefore God (as I conceive) to this Precept added this, *Remember the Sabbath-day to keep it holy.* 'Tis not said, *Remember* ye have no Gods but me; or *remember* you do not take the Name of the Lord in vain; or, *remember* you do not disobey your Father and Mother; or that you do not steal, commit Adultery, Murder, *&c.* no such charge is given there; why so? because these Precepts being simply moral, are written in our Hearts. The word *remember* (as one notes) hath not primarily any reference either to the Works of God, or to the finishing his Works, but to God's destination of the Day to be in time to

come

come the Churches Sabbath.——Not remember how your Fathers kept it, or God instituted it from the beginning; but it is a new Ordinance, and of another nature, *i. e.* the chief of all Ceremonies, *&c.*

Eighthly, To prove that the precise *seventh Day* is not a simple moral Precept, I argue thus: That which all Men throughout the World are not able precisely to observe or keep, or which is morally impossible for them so to do, can be no simple moral Precept: but all Men throughout the World are not able to observe the seventh precise Day from the Creation, it being morally impossible so to do; therefore it is no simple moral Precept.

'Tis naturally impossible for all Men to keep the precise 7th day throout the World.

I shall not so much insist on that part, that it is impossible for any Man, much less for the whole World, to know which is the precise seventh Day from the Creation, as what some learned Men have shewn, *viz.* that it is morally impossible to keep such a precise seventh Day.

1. This must be premised, that the *Saturday Sabbatarians* affirm, that the precise seventh Day is to be kept (saying in this the Morality of the fourth Command lies) which consists of 24 hours, and hath a Morning or Sun-rising, and an Evening or Sun-setting, throughout the whole year; and it was that precise day of the week in which God rested from all his Works.

'Now, as one observes, in some habitable 'Regions, and under some Climates, the year is 'not distinguished by weeks, containing each 'of them seven days; neither are there seve- 'ral natural days of twenty four hours, con- 'sisting of Morning and Evening, by means 'of the rising and setting of the Sun; as these 'Instances and Examples following do declare.

Dr. White, *p.* 177, 178, 179.

'*Con-*

' *Continuance of the* Sun *above the Horizon.*

' 1. *deg.* 70. In the Southern part ' *Groinland, Finmark, Lapland:* and in ' North of *Ruſſia* and *Tartaria*, one day laſt ' from the 10th of *May* unto *July* 14. ſix ' five of our days.

' 2. *deg.* 75. In the North of *Groinland* ' the Iſle of *Chery, Nova Zembla, Lancaſter* ' and *Horſe-Sounds*; the day continueth fro ' *April* 21, until *Auguſt* the 2d; of our day ' 102.

' 3. *deg.* 80. In the North of *Baffins* ' *Bay* and *Greenland*, the day continueth fro ' *April* the 6th, until *Auguſt* 17, and of ou ' days 133.

' 4. *deg.* 85. In Regions and Places ' diſcovered, the day continueth from *Marc* ' 23. until *Auguſt* 31. of our days 161.

' 5. *deg.* 90. Under this Degree, the day co ' tinueth from *March* the 10th, until *Septem* ' *ber* the 13th, of our days 187.

' Now from the Premiſſes this Argument a ' riſeth.

' The Law of the fourth Commandment en ' joyneth the obſervation of ſuch a Sabbath ' day, as is diſtinguiſhed from the other days ' of the week, by morning and evening, by the ' riſing and ſetting of the Sun, and by the pre ' ſence and abſence thereof, within the ſpace o ' every 24 hours.

' But in many Regions of the World, and ' under ſundry Climats, there are no ordinary ' Weeks containing ſeven particular days, di ' ſtinguiſhed each from other by morning and ' evening, and by the riſing and ſetting, and by ' the preſence and departure of the Sun.

' There

'Therefore the Sabbath-day of the fourth 'Commandment cannot be observed in many 'Regions of the universal World, by such 'Nations as live under a Climate where there 'are no such Weeks and Days as the Law of 'the fourth Commandment enjoineth to be ob-'served. For the Subject of that Command-ment is a natural day of 24 hours: and where that subject is wanting, how is it possible for any Law that wanteth its proper Subject to be in force?

'Now if any shall conceive, that altho in the Regions and Climates aforesaid, there be no such particular day as is expressed in the fourth Commandment; yet there is a sufficient and equivalent space of time, which may be measured by hours: My answer is, That the Law of the *Decalogue* requireth the keeping holy of such a Seventh-day, as is distinguished from the day before, and the day after, by a new return, arising, presence, and going down of the Sun: But Time and Hours in general, do not yield or constitute such a Day.

And saith another Author; 'There is no moral Law of Nature in Scripture, but is it self possible to all in all parts of the World, in regard of the thing commanded: But a natural Sabbath-day, as made to consist of 24 hours, or of a Day and a Night, is absolutely impossible for some men in some parts of the World to be observed. *Mr.* Ironside, *p.* 133

If it be objected, *That this makes equally against the first Day as against the Seventh*;

I answer, We do not say the observation of the first Day is a moral Precept, but merely positive. No doubt but the Seventh-day was instituted for *Israel*, whose Habitation was fixed in the Land of *Canaan*.

See

T.C. *recommended by Dr.* Bates *and Mr.* How, c. 10. p. 40.

See a late Author on the Sabbath; 'The day 'of God's Reſt, ſaith he, which is the ſeventh 'Day from the Creation, is the ſame univerſal 'Day with all People; but it can't be the ſame 'Day of the week with all People. If the 'Day of God's Reſt be *Saturday* with ſome, it 'muſt needs be *Friday* or *Sunday* with others. 'So likewiſe the time of Chriſt's coming to 'Judgment; if it be, ſaith he, on the *Satur-* 'day with ſome, it will be on *Friday* or *Sunday* 'with others. This he proves, becauſe the Earth is not plain but round. 'The Jews, 'ſaith he, neither did nor could keep the very 'Seventh-day on which God reſted in all pla- 'ces; but as we, according to God's Com- 'mand, work ſix days and reſt the Seventh, ſo 'did they: And as *Sunday* with Chriſtians 'was ever the day following *ſix days* of labour, 'ſo was the *Saturday* with the Jews. If this be ſo, it can't be deny'd that the Seventh-day of God's reſting cannot be kept by all, nor do any know they do keep it.

Chriſt Lord of the Sabbath, can diſpoſe of it as he pleaſes.

Ninthly, The morality of the fourth Commandment conſiſts not in the preciſe Seventh-day Sabbath, becauſe of Chriſt's Lordſhip over it as Mediator. That Commandment over which Chriſt was abſolute Lord, as the Son of Man, cannot be moral: for a moral Precept is part of God's Eternal Law, over which the Son of Man can have no power, ſaith a Learned Author, being made under the Law. But Chriſt as the Son of Man, was Lord of the Sabbath, as himſelf twice has told us.

Ironſide, p. 53, 54.

Mat. 12. 8. Mark 2. 27.

Object. *So it is ſaid, he is Lord of the dead and living.*

Anſw. This, ſaith our Author, is to play with the ambiguity of the words. 'Tis one thing for Chriſt to be Lord of the Church, to guide,

guide, govern, perfect, quicken, raiſe, and glorify her, *Eph.* 1. 20, 21, 22. and another to be Lord of a Law or Conſtitution, to moderate, diſpenſe with, order, alter and aboliſh it: for in what other Conſtruction can any one be ſaid to be Lord of a Law?

Obj. *Chriſt can't be ſaid to refer to this, becauſe he had not then abrogated the Sabbath.*

Anſw. 1. I have ſhewed that ſpiritual Reſt (ſignified by the ſeventh-day's Reſt) was given to all them that believed in Chriſt; ſo that the Antitype being come, the Type was a flying away, and was in a dying ſtate at that very time; tho all typical Ordinances were not utterly aboliſhed till his Death and Reſurrection.

2. 'Tis as if our Lord ſhould have ſaid, you magnify the Sabbath as if that was one of the greateſt Commandments, and the main end of Man's Creation; but you muſt know the Sabbath was made for Man, and not Man for the Sabbath, as were all legal Rites and Ceremonies. And if it be thus, I that am the *Meſſiah*, am by my Office *Lord of the Sabbath*; and I can and will abrogate it, and appoint another day in its room.

Certainly Man was made to diſcharge all pure moral Precepts, they being originally ſtampt on his Heart; as Chriſt, who was made under the Law, was ordain'd to keep the Law for us, and not the Law made for him. Man was made in the Image of God, and under a holy Law, and Covenant of perfect Obedience, to ſerve his Creator; and by the obſervation of that holy Law written in his Heart, as the Law of his very Creation, he bore the Image of God in the World, ſerving him in Righteouſneſs and Holineſs to the Glory of his Name, Mark 2. 27.

and for this he was made; yet Man was not made for the *Sabbath*, but the *Sabbath* for him, *i. e.* for his good, in respect to his Body and Soul: (1.) As to his outward Rest, *&c.* (2.) As a help to discharge all Duties of instituted Worship the better for the good of his Soul: (3.) And chiefly to point out or shadow forth to him the true Rest by Jesus Christ; and so that typical Sabbath was to remain no longer than till that true Rest was come and finally established, for then it could be of no further use to Man, for which end it was chiefly appointed for him.

Object. I know some object from these words, *the Sabbath was made for Man*, that *therefore it was for every Man.*

Answ. The Woman was made for Man also, but must every man have a Wife therefore? God ne'r design'd that for such to whom he hath given the Gift to live without marrying. So neither were all Men to have this Sabbath; no, none but they to whom it was given: tho it was made for Man, yet not for every Man in the World, but only for the whole House of *Israel*, and the proselyted Stranger within their Gate, as I shall shew in the next place.

Tenthly, The pure Morality of the fourth Command consists not in the observation of the precise *Seventh-day Sabbath*, because it lies not in one day in seven, but in a sufficient time for Rest, and the Worship of God; tho I do assert and stedfastly believe, that by a positive Precept contain'd in the *fourth Commandment*, one day in seven God will have observed to the end of the World, which I think is the sum of what the Learned mean by a Law *positive and moral:* Not that precise day; for mind the words, *Exod.* 20. *Remember the Sabbath-day to keep it holy.* In this Clause it does not directly point at

The simple Morality of the fourth Command lies not in one day in seven.

at one *peculiar day* more than another: the Light of Nature requires a time, and God positively lays claim to a ſeventh day, or one day in ſeven, *perpetually* to be obſerved as a day of Reſt and ſolemn Worſhip. And tho the laſt of ſeven was that preciſe Day injoyn'd under the old Covenant upon the People of *Iſrael*, yet that Sabbath was not to continue longer than till the Antitype came; and it being a ſign and ſhadow, it is, as I have proved, done away.

Dr. *Owen*, ſpeaking of the Seventh-day Sabbath, ſaith, 'That Day was not directly nor 'abſolutely required in the *Decalogue*, but conſequentially, only by way of appropriation 'to the *Moſaical Oeconomy*, whereunto it was 'then annexed. The Command is to obſerve 'the *Sabbath-day*; *God bleſſed the Sabbath-day*. 'And the mention of the *ſeventh Day* in the '*body of the Command* fixes the number of the 'Days in whoſe Revolution a Sabbatical Reſt 'returns, but determines not an *everlaſting or*'*der* in them, ſeeing the *order* relating to the '*old Creation* is inconſiſtent with the *Law*, '*Reaſon*, and *Worſhip of the new*. And if the '*ſeventh Day*, and the *Sabbath*, as ſome pre'tend, are the ſame, the ſenſe of the Com'mand in the inforcing part of it is, *but the* '*ſeventh Day is the ſeventh Day of the Lord* '*thy God*, which is none at all. Pag. 301.

So, as he and all learned Men generally ſay, 'tis not the preciſe ſeventh Day, but one day in ſeven, which is perpetually obligatory in the *fourth Commandment*. Mind the words again, wherein the ſubſtance, or the eſſential part of this Command is expreſſed: *Six days ſhalt thou labour, but a ſeventh is a Sabbath*; 'tis not in the original [the ſeventh] but *ſeventh*, denoting not a monthly or yearly, but a weekly Sabbath:

Mr. Warren, *p.* 48.

the Phraſe is *excluſive*, as one obſerves, implying thus much, *i. e.* Thou art not bound to keep the ſixth day, or one in *ſix*, or the tenth, or one in *ten*, but the ſeventh, that is, one in ſeven, or one in a week. The term *ſeventh* is oppoſed to all other numbers, either ninth, or twentieth, as alſo to the ſix working days, which clearly intend ſuch a number, as ſix in ſeven; ſo the ſeventh, as one in ſeven.

Suppoſe I give or lend a poor Man ſeven Pounds, on condition that he improves one Pound for me: now by the ſeventh is intended one in ſeven; ſo doth God here intend one day in ſeven for a holy Reſt to himſelf.

Tho I deny not the laſt of ſeven, or one after ſix working days was given to the People of *Iſrael*; yet it was a *ſign* they ſhould keep the whole Law, and was a *ſhadow* of that ſpiritual and antitypical Reſt we have in Chriſt; and ſo was upon a ſpecial occaſion impoſed on them, with the greateſt ſtrictneſs and ſevereſt Penalty.

But let it be conſidered, that which is ſignified in the fourth Command, as perpetually obliging us, is, that we obſerve one day in ſeven as a day of Reſt to the Lord. Let me give you one parallel caſe more, *viz.* the Law of *Tithes*. Now God required the tenth of their Increaſe: but will any Man ſay, God intended any one preciſe *tenth?* No, begin where you will, the *tenth Sheaf* or *Lamb is the Lord's*. So here, God will have one day in ſeven; but the reaſon why he fixed on the *laſt of the ſeven* under the old Covenant, I have ſhewed; and ſhall further ſhew why he chuſeth the *firſt* of ſeven in the new Covenant, neither being expreſſed in the eſſential and firſt part of the *fourth Command*. Had God choſe now one in ſix, or one in nine, he had altered, as one obſerves,

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It is needleſs to recite the words of all * thoſe who hold that one in ſeven, not the preciſe laſt day of the ſeven, is perpetually to be obſerv'd, and that the old ſeventh Day is aboliſhed: but I ſhall obſerve what Mr. *Warren* ſaith, *viz.* 'Thus 'I grant the time of Worſhip, a Sabbath it ſelf, 'being an inſeparable Adjunct of ſolemn Wor-'ſhip, is perpetual: but the old Day, the ſe-'venth from the Creation, was made mutable '——and we have a Sabbath ſtill, a literal Sab-'bath; but the old Sabbaths and old Sacri-'fices being Twins, tho both honourable and 'ſerviceable in their Generations, as they liv'd 'together and dy'd together, let both together 'in God's Name be buried in the Grave of 'Chriſt, ſo as never to riſe up again: but let 'our Goſpel-worſhip and Goſpel-Sabbath take 'life from our Saviour's Reſurrection, which 'brought with it a new Creation, a new World, 'making all things new.

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Mr. B. *of* Dorcheſt. *p.* 31.

1. Obſerve, that at the opening and giving forth of the Command, *Exod.* 20. 8. 'tis ſaid, *Remember the Sabbath-day*, that is, the day of holy Reſt of God's appointing.

2. In the Concluſion of the Command, *v.* 11. *Wherefore the Lord bleſſed and ſanctified the Sabbath-day*; 'tis not expreſſed the ſeventh day, but the Sabbath-day of holy Reſt: this is evident, that neither in the opening nor ſhutting up the Commandment (where we have the moral ſubſtance of it) is there mention of any particular Day at all.

3. What intervenes and comes in by way of explication, or inforcement of Obedience, between the opening and ſhutting up of the Command, ought to be obſerved; as,

1. In what Revolution of time God had appointed this day of holy Reſt to be obſerv'd, and that is one whole day of ſeven; of every ſeven days ſix for Labour, one for Reſt—not one in *ten*, or one in *twenty*, but one in ſeven, one day in every week.

2. I obſerve the inforcement of Obedience to the Command from God's reſting the ſeventh day: Here I acknowledg the laſt of ſeven is mentioned, but not as any branch of the unchangeable moral ſubſtance of the Command, nor the obſervation of it directly, but only conſequentially, being inſtituted before, as is acknowledged by all. And it muſt be owned that the laſt of ſeven here mentioned, had firſt of all the honour to be the day of God's appointing, and accordingly was obſerved till the time came that another day, the firſt of ſeven, was to ſucceed in the rome of it. Note,

1. As was ſaid before, neither in giving forth, nor ſhutting up the Commandment, is there any mention of a preciſe, or particular Day.

2. Nor

2. Nor in any thing that intervenes between.

3. Nor in any thing that expreſſes the Revolution of Time, wherein the day of *holy Reſt* is to be obſerved. *Six days ſhalt thou labor.*

Thus I underſtand this Limitation, or Rule for Direction.

1. *Six days ſhalt thou labor*, unleſs God otherwiſe appoint; and he did appoint in the old Adminiſtration other days to be kept holy, which tho not always, yet ſome times fell out on ſome or other of the ſix working days, *&c.*

2. Further, *Six days ſhalt thou labor*, no excluding the ſolemn Worſhip of God out of thoſe ſix days; for it would be no Sin to hear a Sermon, or ſet ſome hour apart for Prayer any of theſe ſix days, as it is for a Man to work upon that day of ſeven which God ſets apart for himſelf.

3. And yet further, which is moſt of all to be taken notice of; *ſix days*, &c. reſt one, not injoyning the laſt of ſeven (which was inſtituted before) but only ſix parts of the time ſhall be for your ſelves, the ſeventh ſhall be mine: So *Gen.* 47. 14. you ſhall have *four* parts, ſaith *Joſeph*, the *fifth* ſhall be *Pharaoh*'s; let all be divided into *five* parts, *four* ſhall be for your ſelves, the *fifth* ſhall be for the King; not telling them which *fifth*, but only one of *five*. Thus *Lev.* 23. 27. let all be divided into *ten*, you ſhall have *nine*, the *tenth* ſhall be the Lord's; not appointing them which *tenth*, but only one of ten——So here I find not one word for the laſt of ſeven.

Moreover, I perceive nothing at all in God's Example for it, nothing there but one day in ſeven: but when the laſt day of ſeven is required of *Iſrael*, that refers to the Covenant of Works, their labouring firſt, doing all they

had to do, and ſo to reſt, which was a ſign (as I have proved) of the Covenant of Works, and a Pledg of their Obligation in their Reſtipulation with God, according to the Tenour of that conditional Covenant: hence their Sab-
Exod. 31. bath was called a *perpetual Covenant*, and with that Covenant it is gone for ever.

Yet one day in ſeven, as a day of Reſt and ſolemn Worſhip, is ſtill to be the Lord's by virtue of the *fourth Command:* and tho God's Example of reſting is mentioned, yet it muſt be acknowledg'd to relate to ſome ſpecial end and purpoſe, which may not only refer to Man's good, but to God's ceaſing from the Work of Creation for ever; which being the firſt and greateſt Work then done, the day of his finiſhing his Work was to be obſerv'd upon that reaſon.

But when Chriſt God-man came, and alſo had finiſhed the Work of Redemption, *and ceaſed from his Work*, as *God did from his*; there is the ſame moral reaſon why the Day in which he reſted from redeeming, *i. e.* the *firſt day* of ſeven, ſhould be our day of Reſt, becauſe this is a far greater Work than that of Creation, as ſhall be made plain and clear hereafter. For we in Goſpel-days (as foretold) ſhall not *remember the old Heavens and the old Earth any more*, the *new* carrying away the Glory of that; *i. e.* remember them no more by the obſervation of that old ſeventh day. To this purpoſe Mr. *B.* of *Dorcheſter*.

Now I ſay God's Example under the Covenant of Works in working *ſix days*, and then reſting, is no ways obligatory on us, tho it was on *Iſrael* under the ſame old Covenant. But we muſt ground and bottom our Obſervation of one Day in ſeven upon Chriſt's ceaſing and reſting

reſting from his Works, and his Inſtitution of a new Day upon the tenor or nature of the Covenant of Grace, to reſt firſt, and then work ſix days, not for Reſt, or to reſt, *&c.* but from that Reſt Chriſt enter'd into on the firſt day of the week, when our Reſt and Juſtification was compleated, which we enter actually into when we firſt believe.

Now the reaſon (ſaith Mr. *B.* to Mr. *Banfield*) why herein I diſſent from you, 'tis this, *God bleſſed the ſeventh Day and ſanctified it*, but not as it was the laſt day of the ſeven, but as it was the day of his Reſt, declaring thereby Creation-work to be perfected. Neither was his reſting, ſo far as I can ſee, the ground of his bleſſing and ſanctifying it, but as conſider'd in conjunction with the reaſon of his Reſt, *i. e.* his finiſhing his Creation; and alſo with the Reſult and Conſequence of his Reſt, *viz.* his magnifying and honouring that day, *for the time being*, above all other days, for the greateſt work in being. For, *Mr.* B. *of* Dorcheſt. *p.* 40.

1. *God's reſting* cannot refer to any thing but his ceaſing from creating-work; becauſe otherwiſe he ceaſeth not working*; and his Example of reſting, as ſome learned Men obſerve, is not alledged here to lay an obligation on our Conſcience, that that ſame Day we muſt obſerve for ever.

2. It ſeems to relate to what God himſelf did, rather than any way propounded as an Argument to prove that for which 'tis urged. Take a parallel caſe, 1 *Cor.* 11. 23. where we have the Inſtitution of the Lord's-Supper repeated out of the *Evangeliſts*, and Chriſt's Example is related as to the time when, which was not only in the Night, but that particular Night in which he was betray'd. Now this is not recorded as

* *My Father*, ſaith our Lord, *worketh hitherto, and I work.*

a binding Rule on us for our Imitation. That is hiſtorically related, and ſo may this of God's Example in the fourth Commandment. There is one thing more worth noting.

Dr. *Twiſs*, Dr. *Owen*, and many other learned Men cannot ſee how it can be ſaid that *God ſanctified the ſeventh day*, Gen. 2. but that it muſt refer to *Adam* in Innocence, as his duty to keep it, and not that God then only by Deſtination, Decree and Purpoſe, ſet it apart for his Church and People to obſerve in after-times. —Now grant it was, as I have laſt hinted, pray do not they ſay as much as this comes to in reſpect of the Goſpel-Sabbath? Do not they ſay, that in the *fourth Command* (both in the *firſt part*, and *cloſe* of that Precept) God only ſet apart or ſanctified one day in ſeven, and ſo conclude the original Sanctification of the *firſt day* of the week is comprehended in the *fourth Commandment?* (which I will not deny) but was not this near 2000 years before he deſign'd his People ſhould obſerve it, or that it was the abſolute Duty of any ſo to do?

And as there was an interval from *Adam* to *Moſes*, of ſuch a ſtate of God's People and things, as render'd them not capable to obſerve the Seventh-day *Sabbath* according to the Law of it; ſo there was an interval of ſuch a ſtate of the Church and things under the *legal Covenant*, from *Moſes* to *Chriſt*, as render'd them not capable to obſerve the *Lord's-day* according to the deſign and purport of God therein, tho that Day was by God's Deſtination ſet apart long before.

Eleventhly, Whatſoever is a ſimple moral Precept, or one of the ten Commandments, as materially ſo, the Holy Ghoſt doth convince all Believers of now under the Goſpel (as I have ſhew'd

ſhew'd before) and alſo he reproves them for the neglect or breach of all ſuch Precepts: but the Holy Ghoſt doth not convince Believers 'tis their Duty to obſerve the Seventh-day Sabbath, nor reprove them for the neglect or breach of it, tho they work and bear Burdens on that as well as on any other day of the week; therefore 'tis no moral Precept.

Twelfthly, That which is a pure moral Precept is written in the Hearts of all true Believers by the Holy Ghoſt. God promiſed in Goſpel-times he would not *write his Law in Tables of Stone, but in the fleſhly Tables of our Hearts:* now the Law of the Seventh-day Sabbath is not written in the Hearts of Believers by the Spirit, therefore 'tis no moral Precept. *Tillam* ſaith, the moral Law is written in the Hearts of all Believers, and ſo ſaith Mr. *Soarsby*, and they ſay right; yea even the whole moral Law, we *being created again in Chriſt Jeſus* in the Image of God: but no Law of the Seventh-day Sabbath is written in our Hearts; *Ergo*,

To conclude, we may hereby learn to diſtinguiſh between thoſe parts contain'd in ſome of the ten Commandments that are ſimply moral, and oblige us as the Law is in Chriſt's hand, and what was judicial. For, 1. The Preface to the whole Ten was Judicial. 2. The ſecond Command obliged the Jews to obſerve the whole Ceremonial Law; and that part of God's *viſiting the Sins of the Fathers on the Children unto the third and fourth Generation*, belonged to the Covenant of Works, and not to us. 3. That in the *fourth Command* alſo of the *ſeventh preciſe day* belonged to the Covenant of Works, and ſo to them only. 4. The Promiſe

Promiſe annexed to the *fifth* only belonged to the *Iſraelites* that inherited the Land of *Canaan*. 5. In the *tenth Commandment*, *Uſury* or Intereſt of Monv, Houſes, *&c.* was forbid to the Jews from their poor Brethren; but that was only a Judicial Law, and is no Law to us. Thus we may ſee that the moral Law is only a Law to us as in the hand of Jeſus Chriſt.

SER-

SERMON VI.

Proving that the Law of the Decalogue *was given to no People but the People of* Iſrael: *That the Moral Law is transferr'd from* Moſes *into the Hand of Chriſt as Mediator.*

Gal. iv. 10, 11.

Ye obſerve days, and months, &c.

THat it is not the Duty of believing Gentiles to keep the old Seventh-day Sabbath, I have proved by many Reaſons: The fourth was, it is not their Duty by virtue of the *Decalogue* given to the People of *Iſrael* in *Exod.* 20.

Firſt, Becauſe the preciſe Seventh-day Sabbath is not the moral part of the fourth Commandment; this I have proved by *Twelve* Arguments. I ſhall now proceed and give you the next Reaſon why it is not the Duty of believing Gentiles to keep the Seventh-day Sabbath from hence.

Secondly, It cannot be their Duty to keep that Day from thence, becauſe the Law of the *Decalogue* (and particularly the Seventh-day Sabbath mentioned therein) was given to no People or Nation, but the People of *Iſrael* only, and the proſelyted Stranger.

The Decalogue *given to none but the Jews, as written* Exod. 20.

1. *I ſhall prove this directly from expreſs Texts out of the Old Teſtament.*

2. *From*

2. *From direct and expreſs Texts out of the New Teſtament.*

3. *I ſhall anſwer ſome of the chiefeſt Objections brought by the Seventh-day Sabbatarians againſt what I ſhall ſay.*

But before I proceed let me premiſe two things.

All the World under the Law of Works in the firſt Adam.

1. That all the World were under the Law of the firſt Covenant as made with the *firſt Adam*, the common Head of all Mankind; and that the ſubſtance of that natural and ſimple moral Law is written in the Hearts of all his Off-ſpring, tho much darken'd by the Fall and actual Sin, eſpecially in ſome.

2. That whatſoever is naturally or ſimply Moral, contained in the *Decalogue*, is given forth by Jeſus Chriſt anew in the New Teſtament, as I have proved; and as ſo conſider'd, the ſum or ſubſtance of thoſe Ten words are obligatory on all Mankind. Now,

Firſt, As to the Proofs out of the Old Teſtament.

1. The very *Preface* to the *Decalogue* declares to whom all the Commandments contained therein was given, *viz.* thoſe very People *God brought out of the Land of* Egypt; that People *which he ſanctified or ſet apart for himſelf* above all People on the Earth; as alſo by the promiſe annexed to the *fifth Commandment*, viz. *That thy days may be long in the Land which the Lord thy God giveth thee.* This ſhews the Laws of the *Decalogue* were only given to the People of *Iſrael*. Again,

Exod. 20. 2.

Deut. 4. 8. 2. 'Tis ſaid, *What Nation is there ſo great, that hath Statutes and Judgments ſo Righteous, as this Law which is ſet before you this Day?* Now if this Law was given to all People in the World, or to any one Nation or People beſides

beſides *Iſrael*, then the whole World (or that particular People as well as the *Iſraelites*) had Laws and Statutes as great and righteous as *Iſrael* had, tho they might not have them in ſo clear a Revelation or manner as they had.

3. It is expreſly ſaid, *He ſhewed his Word to* Jacob, *his Statutes and his Judgments unto* Iſrael: *He hath not dealt ſo with any other Nation, and for his Judgments they have not known them. Praiſe ye the Lord.* Pſal. 147. 19, 20.

How vain as well as ſinful is it to go about to contradict God's Word? Here it is laid down Affirmatively and Negatively, *It was given to* Iſrael, *and not to any other Nation*, &c.

Dr. *Chamberlen* ſaith, 'It was given to *Iſrael* as a Privilege only, and to other Nations by way of Puniſhment to judg them by it. *See Mr.* Ives's Saturday no Sabbath, p. 18, 19.

Anſw. Men may ſay what they pleaſe after this manner: But I ſhall prove that no Nation or People but that of *Iſrael* (who were under that Law) ſhall be judged by it.

4. How often doth God by *Moſes*, and other of his Servants, declare that the Sabbath was given to *Iſrael?* It is *a Sign between me and the Children of* Iſrael, *&c.* Alſo *Nehemiah* ſpeaking of *Iſrael*, ſaith, *God made known to them his holy Sabbath:* To them; and the *Pſalmiſt* ſays, *not to any other Nation.* Exod. 31. 17. Neh. 9. 14.

Take two or three Arguments further to evince this.

1. The Law of the *Decalogue* was given only to a People in covenant with God: and becauſe the whole Houſe of *Jacob* were taken into that *legal typical Covenant* which *peculiarly* referr'd to that People; therefore God gave them that Law, and the Sabbath, as a Sign that God ſanctified and ſet them apart to be a peculiar *The Ten Commandments on Mount* Sinai *given only to the Houſe of* Iſrael.

peculiar People to himself; and as a Sign also of that Obligation they were laid under to keep it, as I have proved. But God entered into no such Covenant with any other People or Nation under Heaven; therefore the Law of the *Decalogue* could not concern any besides the House of *Israel* only.

Were the Heathen Gentiles, or Believing Gentiles, under that miniſtration of the Legal Covenant given by *Moſes* to *Iſrael?* No, until Chriſt came, no other People were in covenant with God at all.

2. Becauſe 'tis expreſly ſaid, that the Sabbath, *Exod.* 20. was given to the Jews and Proſelyte Stranger; *To thee and thy Man-ſervant, and Maid-ſervant, and Stranger that is within thy Gate:* Not any *Gentiles*, or Strangers without the Pale of the Jewiſh Church, but only them who were within their Gate. So that God doth implicitly declare he injoyns none elſe to obſerve it.

3. The Law of the *Decalogue* could not be given to all or any other People, becauſe God did not give any Command to *Moſes*, or to any of his Servants, to promulge, declare, or make known that Law, or the Sabbath, to any other People in the World but the Jews only.

No Law can bind without Promulgation: the Goſpel is of a large extent, as appears by the Commiſſion, *Go into all the World*, &c. *Go teach all Nations*, &c. Thus our Lord hath appointed the Promulgation of the Goſpel, but not a word of any ſuch Commiſſion for the Promulgation of the Law of *Moſes* given *Exod.* 20.

Mat. 28. 18,19,20.

Moſes no Law-giver but to the Jews.

4. Becauſe *Moſes* was never made or appointed a Lawgiver to any other People but *Iſrael* only: He was a Ruler over none but the Jews, and

and the *Decalogue* was but part of the Jewish Law as written in Tables of Stone. Others may say, Who made thee *a Ruler* over us, or *a Legislator*, or deputed Officer from God to us?

4. The *Decalogue*, and consequently the Sabbath, could not be given to any other People, because it referr'd to a People in a Church-state, having many other *Laws*, *Statutes*, and Judgments annexed unto it; the punishment for the breach of each Precept thereof being *death*: he that broke the Sabbath must die.

Now certainly if that Law had been given to other Nations or People, God would have put them also into such a Church-state as the *Israelites* were, and have given them *like* Statutes, Judgments, and Officers to execute those Judgments: but this he did not do.

5. Besides (as one observes) there were Ceremonies belonging to the Sabbath, that were essential to the right keeping of it, which were not enjoined on the Gentiles, except *Proselytes*. That Law given to all People, must have the same Services, Rites and Ceremonies essentially annexed to it, given to them also; but those Services, Rites, and Ceremonies, were given to none but the Jews. Otherwise, as he observes, there would be two sorts of Worship acceptable to God; and then it would follow also that God was more severe to *Israel* than to others, by imposing more hard and costly Services on them than on the Gentiles.

6. Take here what Mr. *Bunyan* hath said: 'Good *Nehemiah* threatned the Gentiles that 'were *Merchants* for lying then about the 'Walls of the City, for that by that means 'they were a Temptation to the Jews to 'break their Sabbath; yet he still charges the

'breach thereof upon his own People, *Nehem.* '13. 16, 17, &c.

'Can it be imagined, had the Gentiles been 'concerned by a Divine Law to keep this Sab- 'bath, that ſo holy and good a Man as *Nehe-* 'miah would let them eſcape without a rebuke 'for ſo notorious a Tranſgreſſion?

Moreover, in the Prophet *Ezekiel*, ch. 20. 10, 11, 12. 'tis ſaid, *I gave my Sabbaths to be a Sign between me and them, that they might know that I am the Lord that ſanctified them.*

Before I cloſe with this, take what two or three learned Writers have declared in confirmation of what I ſay. 'A Law which in it- Heyl. *on the Sabb.* p. 65, 66. 'ſelf was general and univerſal, equally pertains 'to Jews and Gentiles; the latter, which knew 'not the Law, doing by nature the things con- 'tained in the Law, as St. *Paul* has told us: 'but this Law publiſhed on Mount *Sinai*, and 'as delivered by the *hand of* Moſes, *obliged* 'thoſe of the houſe of Iſrael *only*.

Take what another ſaith: *Zanchius de redempt. l.* 1. *c.* 11. *Tom.* 1. 'As neither the Judicial, nor Ceremonial, 'ſo nor the Moral Law contained in the *De-* 'calogue, doth concern us Chriſtians, as given 'by *Moſes* to the Jews, but only ſo far forth 'as it is conſonant to the Law of Nature, which 'bind all alike, and was afterwards ratified by 'Chriſt our King.

The Reaſon he aſſerts this, was to prove the Gentiles were never obliged to obſerve their Sabbath. Let me add what Mr. *Baxter* hath wrote: He ſaith, 'That the Fourth Command- Baxter *on the Sabb.* P. 74. 'ment of *Moſes* bindeth us not to the Seventh- 'day Sabbath, becauſe that *Moſes*'s Law ne- 'ver bound any but the Jews, and thoſe Proſe- 'lytes that made themſelves Inhabitants of their 'Land, or voluntarily ſubjected themſelves to

'their

'their Policy. For *Moſes* was Ruler of none 'but the Jews, nor a *Legiſlator* or deputed 'Officer from God to any other Nation. The '*Decalogue* was but part of the Jewiſh Law, 'if you conſider it not as written in Nature, 'but in Tables of Stone; and the Jewiſh Law 'was given as a Law to no other People but to 'them. It was a national Law, as they were a 'peculiar People and holy Nation; ſo that e-'ven in *Moſes*'s days it bound no other Nati-'ons of the World; therefore it needed no 'abrogation to the Gentiles, but a declaration 'that it did not bind them.

7. To cloſe with what we find in the Old Teſtament about this: 'Tis worthy our noting, that God told the Iſraelites that thoſe *Seven Nations of* Canaan, whom they ſhould drive out, were defiled with all thoſe Sins and Abominations that he commanded them to abſtain from; *i. e.* they had violated all natural or ſimple moral Precepts. But God never charged them with the Sin of breaking the Jews Sabbath: So that from thence I infer the *Decalogue* was not given to them, and ſo not the Sabbath.

This is a full Anſw. to Mr. Soarsby, who has filled many Pages of his Book to prove the Decalogue Law was given to all the World.

Secondly, I ſhall prove out of the New Teſtament, that the Law of *Moſes*, *i. e.* the *Decalogue*, was given to none but the Jews or People of *Iſrael*.

1. See *Rom.* 9. *To whom pertaineth the giving forth of the Law*, &c. ſpeaking of the Iſraelites: *to whom*, that is by way of contradiſtinction to any other People; or to them and none elſe.

2. Upon this very account *Paul* ſhews that the Jews had the advantage of all other People; *What advantage then hath the Jew?* &c. *Much every way, chiefly becauſe to them were committed the Oracles of God.* Now *Stephen* ſhews by the Oracles of God are meant the Ten

Rom. 3. 1.

Act. 7. 38. Ten words, who told the Jews, *Their Fathers received on Mount* Sinai *the lively Oracles, to deliver them*, ſaith he, *to us*, i. e. us Jews.

Now I argue thus: If the Gentiles had the ſame lively *Oracles*, or *Oracles* of God given to them, then in this the Jews had not the advantage above the Gentiles. He doth not ſpeak of the Advantage the Jews had as to the cleareſt Revelation of thoſe Oracles to them, above the Gentiles, but of the giving of them to the Jews and not to the Gentiles.

3. Again, two or three times *Paul* expreſly affirms that the Gentiles had not the Law, and were without the Law: *For when the Gentiles which have not the Law*, &c. *Rom.* 2.14. What is more plainly expreſſed? The Gentiles, he ſaith, had not the Law, that is, as given by *Moſes*, tho they had the Law written in their Hearts.

1 Cor. 9. 21, 22. So elſewhere he ſays, *Unto the Jew I became a Jew, that I might gain the Jews; to them that are under the Law, as under the Law*, &c. *to them that are without the Law, as without the Law; being not without Law to God, but under the Law to Chriſt; that I might gain them that are without the Law.* Three times he here affirms the Gentiles are without the Law.

Object. *He means the Ceremonial Law.*

Anſw. True, they were without that Law as well as the *Decalogue* Law: but he cannot here refer to the Ceremonial Law, becauſe it is ſuch a Law as the Gentiles were under to Chriſt, or as it is in the hand of Chriſt; which muſt intend the *Moral* Law, for no Gentile Believer or Unbeliever was under the Ceremonial Law to Chriſt, becauſe utterly aboliſhed, but ſo is not the Moral Law: in which ſenſe we are without the Law to God, but under the Law to, or as it is in the hand of Chriſt.

4. Take

4. Take this Argument: That Law which the Gentiles ſhall not be judged by, they were never under; but the Gentiles ſhall not be judged by the Law of *Moſes*, therefore they were never under that Law. *The Gentiles ſhall not be judged by* Moſes's *Law.*

For proof of the *major* Propoſition, ſee what *Paul* ſaith: *For as many as have ſinned without Law, ſhall be judged without Law; and as many as have ſinned in the Law, ſhall be judged by the Law.* By the firſt he means the *Gentiles*, and by the latter the *Jews*. And from hence the Apoſtle proceeds to evince, that as the Gentiles ſhew'd the Works of the Law written in their Hearts, they ſhould be judged by that Law, but not as that Law was formerly written by *Moſes* in two Tables of Stone, *ver.* 15. Rom. 2. 12.

As to the *minor* Propoſition; Can any ſuppoſe, that if the Gentiles had been under *Moſes*'s Law, yet they ſhould not be judged by it? Sure none can.

Obj. *If the Gentiles were not under the Law, Chriſt came not to redeem them; for he came to redeem none but ſuch as were under the Law,* Gal. 4. 5.

Anſw. The old World was under the Law and Covenant of Works, and the Curſe thereof, in the *firſt Adam:* it was his *firſt Tranſgreſſion* that brought all the World under the Curſe of the Law, or breach of the firſt Covenant; and not the Law as given by *Moſes*, tho that Law, 'tis true, pronounceth that Curſe afreſh on thoſe that continued not in all things contain'd therein.

For by one Man's Offence Death reigned by one, &c. *By one Man Sin entered into the World, and Death by Sin——Therefore as by the Offence of one Judgment came upon all Men to Condemnation,* &c. Thus we were all under the Law Rom. 5. 16, 17, 18.

of the *first Covenant*, and as the Law is written in our Hearts; but we were not all under that Miniſtration of the Law given by *Moſes*.

Obj. *If all the World became guilty by the breach of* Moſes's *Law, then all the World was under it: but this* Paul *affirms*, Rom. 3. 19. *Now we know whatſoever things the Law ſaith, it ſaith to them who are under the Law, that every mouth may be ſtopped, and all the World may become guilty before God.*

Anſw. Paul in the precedent Chapter, and what goes before in this, had proved that the *Gentiles* were under Sin, and were all guilty before God for violating the Law written in their Hearts: See *Chap.* 2. 12. and 3. 10.

Well what of this? the Gentiles then were caſt and found guilty that way; yet they were not all, but part of the whole World.

And from hence he in this 19*th* Verſe comes again to ſpeak of the Jews who were under *Moſes*'s Law, and ſaith, *What the Law* (that is *Moſes*'s Law) *ſaith, it ſaith to them who are under it* (meaning the Jews) and what the Conſequence of this is he ſhews, *i. e. that every mouth might be ſtopped*; not the mouths of the Gentiles only, but the mouths of the Jews alſo, *that ſo all the World*, that is both Jews and Gentiles might become guilty before God. I hope all are and will be convinc'd that this is directly the meaning of *Paul*, if they conſider the ſcope and coherence of the Text.

And thus I have clearly proved that the Law of the Decalogue, or *Moſes*'s Law, was not given to any but the Jews and proſelyte Strangers; and therefore from that it cannot be the Duty of believing Gentiles to keep the Seventh-day Sabbath.

Object. But it is again objected, *That the Apoſtle*

ſtle James *injoineth the Royal Law upon believing Gentiles; and the Royal Law is the Law of the Decalogue, therefore all were under the Law of the Decalogue, which forbids Adultery, Murder,* &c.

Anſw. 1. It is a hard caſe that Men, to prove their fond Notions, ſhould put ſuch an *Interpretation* on a Text of Scripture, as is directly contrary to other plain Texts: for unleſs they can prove we miſtake thoſe Scriptures newly mentioned, which ſay that *Moſes*'s Law was only given to the Jews, and not to the Gentiles, beſure they urge this to no purpoſe, but miſtake the ſenſe of the Apoſtle, as others do about what he ſays concerning *Juſtification.* Jam. 2. 8, 10, 11, 12. *about fulfilling the Royal Law, opened.*

2. We never deny'd, but readily grant that all believing Gentiles are oblig'd to keep the whole moral Law, or all ſimple moral Precepts, as they are in the hand of our Lord, that one Lawgiver, of which this Apoſtle ſpeaks: but I have proved that the preciſe Seventh-day Sabbath is not a ſimple moral Precept, nor any part of the Morality of the fourth Commandment, and therefore not intended here. Therefore it followeth, that Man may fulfil the Royal Law according to the Scripture, and yet not obſerve the Seventh-day Sabbath.

3. The Apoſtle *James* clears the matter himſelf: *So ſpeak and ſo do, as they that ſhall be judged by the Law of Liberty,* ver. 12.

He can refer in theſe words to no Law but that of Chriſt, or rather Chriſt's Goſpel; or to the Law as in his hands, who hath fulfilled the whole Law for us by his own perfect Obedience; and hence we are delivered from the Law as in the hand of *Moſes*; becauſe as ſo conſidered it was not a Law of Liberty, but a Law of Bondage, or that which gender'd to Bondage.

And he ſhews it is a Rule of Righteouſneſs to us only, as Chriſt is our Lawgiver, whoſe Law is a Law of Liberty: but as *he that offended in one point, was guilty of the breach of the whole Law*; there he clearly alludes to the Law as in *Moſes*'s hand, and as a Covenant of Works.

We are not to *do*, nor *ſpeak*, nor *live*, as the Law in *Moſes*'s hands directs, or as he was a Lawgiver; for then we ſhould be under perpetual Bondage: and nothing is more plain, than that *Moſes*'s Law, as to the ſtrict obſervance of its Precepts, brought the Jews into Bondage; 'tis call'd a Yoke of Bondage, *Gal.* 5. 1, *&c.*

But ſo ſpeak, and ſo do, as they who ſhall be judged by the Law of Liberty, that is, the Goſpel; for not by the Law as in *Moſes*'s hand, but by the Goſpel we ſhall be judged at the *laſt* day, who live only under that Miniſtration.

And from hence let ſuch as keep the Seventh-day Sabbath, take heed leſt they are brought into Bondage, by obliging themſelves to obſerve the whole Law; ſince I have prov'd it was appointed as a ſign or pledg of the Covenant of Works, binding them to univerſal and perfect Obedience, who were on their Sabbath-day not to *think their own Thoughts, nor ſpeak their own Words, but to make the Law of God their delight ſo as not to ſin*; which none ever did, or could do, ſave Jeſus Chriſt, who thus kept the Sabbath, even as long as he liv'd for us on the Earth, that we might enter into his Reſt, or into the Antitypical Sabbath.

Thirdly, The third Argument to prove it is not the Duty of Gentile Believers to keep the Seventh-day Sabbath from the fourth Commandment in the Decalogue, is, Becauſe that Law, as there written and given, is taken out of the hand of *Moſes* as a Lawgiver, as well as

it

it was a Covenant of Works, and put into the hand of Christ as Mediator.

The moral Law taken out of the hand of Moses as a Lawgiver, and put into the hand of Christ as Mediator.

My Brethren, could our Adversaries prove that the Law on Mount *Sinai* was given to all the World, and so to believing Gentiles (which I have shewn it was not) yet this would not in the least do their business: for the believing Jews are now no longer under the Law, no not as the moral Law was given by *Moses* as a Rule of Life, any more than they are not under it as a Covenant of Works.

1. Indeed my Work is partly done in this respect already, by what I have said in opening the plain sense of the Apostle *James* in that place just now mentioned.

2. This appears, because we have but one Lawgiver, namely Jesus Christ: *The Lord is Judg, the Lord is our Lawgiver, the Lord is our King, he will save us.*; that is, *Jehovah* our Righteousness, who came to save us. Isa. 33.22.

There is one Lawgiver, who is able to save and to destroy. Now is not this our Lord Jesus Christ? Jam. 4.12.

Obj. *He doth not say we have but one.*

Answ. But 'tis imply'd. *Paul* says, *there is one God, and one Mediator:* Doth not this imply that there is but one God, and but one Mediator?

Who are you now that will introduce another Lawgiver, a *Co-partner*, or a *Co-rival* with Christ, to partake of part of his Honour?

3. Because our Lord declares that all Power is given to him in Heaven and Earth, *Mat.* 28. 18, 19. all Power consider'd as Mediator: for as he is God, it was not given to him, but was his own essentially. But this is a Power *delegated* to him, *i. e.* all Power as sole Lord and Lawgiver to his Church, who only is the Head there-

thereof: therefore we muſt look to him for Laws, and how to be *governed*. He governed by a *Subſtitute* before, but now being come himſelf, the *Subſtitute* is utterly deveſted of his Power.

4. The Moral Law as a Rule of Righteouſneſs, muſt only be in the hand of Chriſt, becauſe our Lord ſaith, *the Law and the Prophets were until* John, *Luke* 16. 16. that is, *Moſes* and the Prophets were as Teachers, by whom God ſpake to the People; that is, at the time of their Miniſtration and Prophecy: but now the date of their Miniſtration is near expir'd; *they have* Moſes *and the Prophets*. But in the *Transfiguration* (which was a Figure or Repreſentation of Chriſt's glorious Goſpel-Church or Kingdom, and his Miniſtration) *Moſes* diſappear'd with *Elias*, who being one of the chiefeſt Prophets, might ſignify all the reſt, and *John* alſo.

The Diſciples would have three Tabernacles, *one for* Moſes, *one for* Elias, *and one for Chriſt: i. e.* they would have been under their Miniſtrations as Lawgivers and Teachers, and would have them to ſhare with Chriſt of that Glory.

But *lo, a Voice was heard from the Cloud ſaying, This is my beloved Son, hear him; and when they lifted up their Eyes, they ſaw no man but Jeſus only. Moſes* and *Elias* were gone; and tho the Writings of *Moſes* and the Prophets are of great uſe ſtill for Comfort and Inſtruction, *&c.* yet now *God only ſpeaks to us by his Son, whom he hath appointed Heir of all things.* Heb. 1. 1, 2.

On him all the Father's Love and Glory doth terminate: no Lord, no Ruler, no Lawgiver but he is to be heard; he being the *Truth it ſelf*, and having receiv'd the whole Counſel of the Father, has revealed all things that we are to believe and practiſe. He

He is the great Prophet *Moses* spoke of, hom we are to hear in all things. Must we to *Moses* to know how Christ is to govern s Church, or take any Law from him? No, is would be to eclipse the Glory of Christ. Acts 3. 22, 23.

5. Because *the Servant was not to abide in the ouse for ever*, viz. as a Lawgiver: that is, s Ministration of the Law was to cease.

6. Because the moral Law (or the Decalogue) deliver'd by *Moses*, had several things in it at only pertained to the *Israelites*, or to the gal Church-state of the *Jews*, and was given y him as a Covenant of Works: mind the reface to that Law, *Exod.* 20. and the Pro- ise annexed to the fifth Commandment, *Ho- ur thy Father and thy Mother, that thy days ay be long in the Land which the Lord thy God veth thee.* These things shew that the Law iven by *Moses* was not to last but till the end f that *Dispensation, and Church-state.*

7. Because *we are not come to Mount* Sinai, Heb. 12. 18. t to receive the Law as there delivered; *but e are come to Mount* Sion, to the Gospel- ispensation, and so *to hear him only that speak-* Ver. 25. *h from Heaven.* But such as keep the old abbath, go for it to Mount *Sinai*, and are learers not of Christ, but of *Moses* in that ase.

8. Because the whole Law is changed, or the ld Covenant; and all the Laws and Precepts at belonged peculiarly to that, as the old abbath did, are abolished. *Therefore if any* 2 Cor. 5. *Man be in Christ, he is of the new Creation, or* 17. *new Creature: Old things are passed away, and behold all things are become new.* The old Church and old Church-Membership, Rites, rivileges, and Ordinances, both the *old Jewish Worship, and old Day of Worship*, are gone for ever;

ever; and a *new Church-ſtate, new Ordinances, a new Worſhip*, and a *new Day of Worſhip* are introduced in their ſtead.

Now ſince the old Sabbath was a Sign of the old Covenant, nay called the Covenant, be ſure that is gone: wherefore *the Children of* Iſrael *ſhall keep the Sabbath throughout their Generations for a perpetual Covenant.* It belonged to the old Creation in a peculiar ſenſe; and from hence, upon the bringing in the *new Creation*, and making all things new, this Sabbath cannot remain; the old Jewiſh, Legal, Typical Church-Worſhip, and Day of Worſhip went off altogether.

Exod. 31. 16.

Can any think that the old Sabbath ſtill remains, which was the ſign of the old Covenant? This is ſtrange; if it doth remain, be ſure the Penalty annexed for the breach of it remains alſo: but the Penalty can't remain, therefore the Sabbath is gone. Take away the Penalty of a Law, and what is become of that Law? is it not abrogated? Now the Penalty being corporal Death, the Sabbath is gone, becauſe the Goſpel-Church has no ſuch Policy or political Power to inflict any ſuch Puniſhment on Sabbath-breaking.

A *Sabbatarian* being in Priſon with Mr. *Tho. Grantham*, he profeſſed much Love to him. Ah, ſaid *Grantham*, thou wouldſt kill me. Who I, ſaid he, what kill my Brother? or to that effect. Saith the other, Had you the Power of the Civil Magiſtracy in your hand, and ſhould I break your Sabbath, what would you do with me? Said he, I confeſs Juſtice muſt take place. It is well they have not that Power in their hands.

9. Becauſe Chriſt as *a Teſtator* hath made another Will, which is *his laſt Will and Teſtament*;

ment; and this makes all Precepts void that were given in the Old Testament, and are not given forth or repeated in the new.

All know that no *Legacy* bequeathed in a former Will, that is left out in a last Will, is recoverable. Upon this account it is you have argued that the Law for *Tithes* is not in force now, nor Infant *Churchmembership*, nor an external *Canaan* flowing with Milk and Honey; nor have Ministers Sons a right to succeed in the Ministry, and many other things, because they are not Legacies left in Christ's last Will and Testament, tho they were in the Old Testament. So the old Sabbath, being left out in Christ's last Testament, is no Legacy left to us.

10. That the *Decalogue-Law* is transferred from *Moses* to Christ, appears by the manner of the writing of the one and the other.

Moses had it to give as it was written in two Tables of Stone by the Finger of God: Christ hath wrote it not in Stone, but in the fleshly Tables of our Hearts by the Holy Spirit; which was signified by God's writing of it with his Finger, the Spirit being called the *Finger of God: If I by the Finger of God cast out Devils*, &c.

To close this, take what Mr. *B.* hath said, *viz.*

The whole Law of *Moses*, *formally* as such, is ceased or abrogated by Christ; I say as such, because *materially* the same things that are in that Law, may be the matter of the Law of Nature, and the Law of Christ, of which I shall speak anon. B. *on the Sabb.* p. 77, 78.

That the whole Law of *Moses* as such is abrogated, is most clearly proved:

By the frequent arguings of *Paul*, who ever speaketh of that Law as ceased, without excepting

cepting any part; and Chriſt ſaith, *Luke* 16. 16. *The Law and the Prophets were until* John: that is, were the chief Doctrine of the Church till then. *The Law was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt.* No Jew would have underſtood this, if the word [Law] had not contained the *Decalogue*. So, *John* 7. 19,23, 24. *Acts* 15. 5. it was the whole Law of *Moſes* as ſuch, which by Circumciſion they would have bound men to, *Gal.* 5. 3.

Joh.1.17.

The Gentiles are ſaid to ſin *without Law*, even when they broke the *Law of Nature*, meaning [without *Moſes*'s Law.] In all theſe Scriptures it's not part, but the whole Law of *Moſes* which *Paul* excludeth; which I acknowledged to the *Antinomians*, tho they take me for their too great Adverſary *.

* Rom. 3. 19,20,21, 27,28,31. Ch.4. 13, 14,15, 16. Ch. 5. 13, 20. Ch.7. 3,4,5,6,7, 8. Ch.9.4, 31,32.Ch. 10. 5. Gal.2. 16, 19, 21. Ch.3.2,10, 11,12,13, 14,19,21, 24. Ch.4. 21. Ch.5. 3,4,14,23. Ch.6.13. Eph.2.15. Phil.3.6,9 Heb.7.11, 12,19.Ch. 9.19. Ch. 10. 28. 1 Cor. 9. 21.

3. More particularly, there are ſome Texts which expreſs the ceſſation of the *Decalogue* as it was *Moſes*'s Law, 2 *Cor.* 3. 7, 11. *Not in Tables of Stone, but in the fleſhly Tables of the Heart*——*But if the miniſtration of Death written and engraven in Stone was glorious, ſo that the Children of* Iſrael *could not ſtedfaſtly behold the face of* Moſes, *for the glory of his Countenance, which was to be done away (or is done away.)*

They that ſay the Glory, and not the Law, is here ſaid to be done away, ſpeak againſt the plain ſcope of the Text: For the Glory of *Moſes*'s Face, and the glorious manner of deliverance, ceaſed in a few days, which is not the Ceſſation here intended.

But as Dr. *Hammond* ſpeaketh [that Glory, and that Law ſo gloriouſly delivered, is done away] and this the 11*th* Verſe fully expreſſeth: *For if that which is done away was glorious*, (or by Glory) *much more that which remaineth*

remaineth is glorious (or is Glory.) So that as it is not only the Glory, but the glorious Law, Goſpel, or Teſtament which is ſaid to remain; ſo it is not only the Glory, but the Law which is ſaid to be done away: And this is the Law which was written in Stone. Nothing but partial Violence can evade the force of this Text.

So *Heb.* 7. 11, 12. [under it] *(the Levitical Prieſthood) the People received the Law—— And the Prieſthood being changed, there is made of neceſſity a change alſo of the Law.* Ver. 18. *For there is verily a diſannulling of the Commandment going before, for the weakneſs and the unprofitableneſs thereof: For the Law made nothing perfect, but the bringing a better hope did. And ſo much was Jeſus made a Surety of a better Teſtament.* In all this it is plain, that it is the whole Frame of the *Moſaical Law* that is changed, and the New Teſtament ſet up in its ſtead.

Heb. 9. 18, 19. *Neither was the firſt Teſtament dedicated without Blood: For when* Moſes *had ſpoken every Precept to all the People according to the Law,* &c. Here the Law, before ſaid to be changed, is ſaid to contain every Precept.

And, *Epheſ.* 2. 15. it is *the Law of Commandments contained in Ordinances,* which Chriſt aboliſhed in his Fleſh; which cannot be excluſive of the chief part thereof.

Object. *This is the Doctrine of the Antinomians that the Law is abrogated, even the Moral Law.*

Anſw. It is the Doctrin of the true *Antinomians,* that we are under no Divine Law, neither of Nature nor of Chriſt: But it is the Doctrin of *Paul* and all Chriſtians, that the

the Jewiſh *Moſaical* Law is aboliſhed.

Object. *But do not all Divines ſay that the Moral Law is of perpetual Obligation?*

Anſw. Yes; becauſe it is God's Law of Nature, and the Law of Chriſt.

Object. *But do not moſt ſay, that the Decalogue written in Stone is the Moral Law, and of perpetual Obligation?*

Anſw. Yes; for by the word [Moral] they mean [Natural], and ſo take Moral not in the large ſenſe, as ſignifying a Law *de moribus*, as all Laws are whatſoever; but in a narrower ſenſe, as ſignifying that which by nature is of univerſal and perpetual Obligation. So that they mean, not that it is perpetual as it is *Moſes's* Law, and written in Stone *formally*, but as it is that which is natural: And they mean, that *materially* the Decalogue containeth the ſame Law which is the Law of Nature; and therefore it is materially in force ſtill.

But they except ſtill certain Points and Circumſtances in it, as the prefatory Reaſon, *I am the Lord your God that brought you out of the Land of* Egypt, and eſpecially this of the Seventh-day Sabbath.

Queſt. *How far then are we bound to keep the Law?*

Anſw. (1.) As it is the Law of Nature.

(2.) As it is own'd by Chriſt, and made part of his Law: And therefore no more of it bindeth directly, than we can prove to be either the Law of Nature, or the Law of Chriſt. ——Thus Mr. *B.*

Object. *But Chriſt ſaith, he came not to deſtroy the Law and the Prophets, but to fulfil them; and that not one jot or tittle of the Law ſhall paſs away till all be fulfilled.*

Anſw.

Answ. The whole Moral Law Christ hath fulfilled in our Nature, for us, and in our stead, in his Life: And by his Death, he hath antitypically fulfilled all the Prophecies concerning himself in reference to such things; and hath abolished the Ceremonial Law also; for till then not a tittle of that could pass away.

Is a fulfilling the Law a destroying it? Besides, all simple moral Precepts of the Law (as in Christ's hand) stand firm for ever; therefore he came not to destroy the Law: yet is he the *end of it for Righteousness to every one that believeth*; tho as a Rule of Life in his hands, it obligeth them perpetually. Rom. 10. 4.

Moreover, Brethren, 'tis said, *the Law entered, that the Offence might abound*, &c. and *the Commandment came*, &c. Now this entering of the Law, and coming of the Commandment, chiefly refers to the Law as it is in Christ's hand, set home with Power by the Spirit upon the Conscience. The *bare entrance of the Law on Mount* Sinai, as in *Moses*'s hand, was with *Thundering and Lightning*, but without *Rain*, I mean without Contrition or Brokenness of heart. Men may read *Moses*'s *Law*, and hear it preach'd every day; nay write it on the Walls of their Houses, and carry it in their Bosoms; but yet it may have no operations on their Hearts: no, 'tis the Ministration of the Law in Christ's hand by his Spirit, that wounds the Conscience, pierces and melts the hard Heart, that God's Law may be written there. The Ministration of the Law in Christ's hand answers the chief design of God in giving it forth, and renders the Minstration of it by *Moses* of little or no use: for as in his hand, it is done away; but the Law by the Spirit greatens Sin, or makes Sin abound, and Grace superabound. Ch. 5. 20. Chap. 7. 9.

The use of the Law as in Christ's hand.

Sin thus by the Law becomes *exceeding ſinful*; and it doth not only wound, but ſlay the Soul:

Rom. 7. 11, 12. *Sin taking occaſion by the Commandment, deceived me, and by it ſlew me: Wherefore the Law is holy*, &c. O bleſſed be God for the Law as it is in Chriſt's hand! Thus *Sin reviv'd, and I dy'd*, ſaith *Paul*; I dy'd as to any hope of Juſtification, or eternal Life by the Law. The Jews who had the Law only as in *Moſes's* hand, were puff'd up or fill'd with Pride: they (as *Paul* before Converſion, or the coming of the Commandment in and by the Spirit, as in Chriſt's hand) were *alive*; ſo he thought himſelf *alive*, or in a juſtified ſtate; but when the Commandment came, it was then quite otherwiſe with him.

So that Chriſt came not to deſtroy the Law, but to fulfil it, and alſo to make it of great uſe to all that receive the Spirit of Chriſt: which *Spirit* is a *Spirit of burning*, before it is a *Spirit of Conſolation*; or a *Spirit* of *Bondage*, before it is the *Spirit* of *Adoption*, and ſo a

Gal. 3. 24. *Schoolmaſter to bring us to Chriſt.*

Thus *we do not make void the Law through Faith, but eſtabliſh it.* God in Chriſt hath magnified the Law, and made it honourable, and that three ways.

1. In ſending his own Son in our Nature to keep it perfectly, and to die for our breach thereof; Chriſt was made under the Law to this very end. O how doth it magnify the Law, to ſee *Godman* thus conform to it, and die to bear the Penalty thereof for us?

2. He magnifieth the Law in putting it into the hands of his own Son, as Mediator, to give it forth. Doth not the Dignity and Glory of the Lawgiver add to the Glory of the Law given? Is not Chriſt a more glorious Perſon

than

than *Moses*? See *Heb.* 1.8,9,10. & 2. 2,3.—— *This Man was accounted worthy of more Glory than* Moses, *Heb.* 3. 3. But alas! some would have *Moses* partake of some part of Christ's Glory; he must be their Lawgiver.

3. By making of it, as in Christ's hand, of far greater use to Believers, as I have shewed, than ever it was in the hands of *Moses*, and so to answer God's Design in it.

Let me only add, that all *Moses*'s Law, even the Decalogue, was political, as one observes. God's Law was for the particular political Government of the Jewish Nation, as a typical Church and political Body; and therefore when their Kingdom or Policy ceased, the Law as *political*, and their *figurative Sabbath* could not continue any longer.

And thus I close with the fourth general Argument, *viz. It is not the Duty of believing Gentiles to keep the Seventh-day Sabbath from the Law of the Decalogue given by* Moses, *Exod.* 20.

No Precept to keep the Seventh-day Sabbath in the New Testament.

Fifthly, It is not their Duty to keep it *by any Precept given by Christ, or Precedent we have in the New Testament.*

1. That which is urged concerning Christ's not *coming to destroy the Law*, &c. we have answer'd; as also that of *Paul*, we *do not make void the Law through Faith.*

2. That Text also we have answer'd, and turn'd the Sword against our Adversaries, which says, *the Son of Man is Lord even of the Sabbath*, and *the Sabbath was made for Man.*

3. And also their great Proof in that of *James*, *If ye fulfil the Royal Law*, Jam. 2. 8, 10. This I have given a full Answer to in this Discourse.

4. I proceed to another pretended Argument, *viz. Pray that your flight be not in the Winter, nor on the Sabbath-day*, Mat. 24. 20.

Answ. This Text some learned Men have not, I am satisfied, given the right sense of But let us premise three things:

1. That Christ gave the old Names to Jewish Ordinances very often, and so did his Apostles.

2. That our Lord well knew how superstitiously zealous the unbelieving Jews were and would remain for their Sabbath.

Now pray mind the scope of this Text: Christ shews how sudden their flight would be, when *Jerusalem was to be destroyed*, ver. 16, 17. and *v.* 19. he saith, *Wo to them that are with Child, and them that give suck in those days. But pray that your flight be not in the Winter, nor on the Sabbath-day: for then shall be great Tribulation.*

3. It is evident there is the same reason they should pray that their flight be not in the Winter, as not on the Jewish Sabbath-day.

Why not in the *Winter?* because of the difficulties of the Ways; they might be deep and unpassable then, whereby their Escape might be hinder'd.

Why not on the *Sabbath-day?* because, say some, their Consciences would not admit them to fly then further than a Sabbath-day's Journy. It is strange to me that our Lord should tell them a little before, that it was lawful to save the Life of a *sorry Animal*, a Brute, on the Sabbath-day, and bid a Man take up his Bed or bear a Burden on the Sabbath; and now hint that it was not lawful, or that they would so think, to save their Lives by flying on the Sabbath-day: believe this who will. Was it not lawful to pull an *Ox*, or *Sheep* out of *a Pit* on the Sabbath-

Sabbath-day; or for Men to carry their Goods out of their Houſes on the Sabbath-day, if a Fire ſhould then happen? I do not think they were ever ſo ſuperſtitiouſly blind.

Nay, to preſerve human Life our Lord ſhew'd was much more lawful on that day than the Life of Beaſts.

But, ſay ſome, it would be grievous and uncomfortable to them to fly on that day in which they uſed to find ſo much delight.

Anſw. Our Lord gives a direct contrary Reaſon, *i. e. for then will be great Tribulation:* the unbelieving Jews, ſhould they fly on their Sabbath, would ſeverely handle them, may be knock them on the head; on this account our Lord bids them ſo to pray: therefore this could not be the meaning of it.

Moreover, he knew his own Diſciples before that time came, would be convinced that the Jewiſh Sabbath was ceaſed with other Legal Rites.

Therefore this I take to be the direct meaning of our bleſſed Lord, *viz.* Becauſe on the Jewiſh Sabbath-day, the unbelieving Jews, among whom you will remain (or many of you) when the Deſtruction of the City comes, may be ſo ſtrict and ſuperſtitious as to keep *watch* and *ward* at every *Gate* and *Way*, that you will not be able to eſcape, at leaſt not above one of their Sabbath-day's Journey; therefore pray your flight be not on that day. This is all I can ſee in this Text.

Both *David* and *Elijah* were fain to fly on the Sabbath-day. Beſides, ſome learned Men from this Paſſage argue for the Chriſtian Sabbath, as 'tis not unknown to our Opponents, as Dr. *Twiſs*, and many more; and that our Lord alludes to that Sabbath that he knew his Diſci-

See Pet. Heylin, *p.* 137.

ples would observe after his Death: but I rather adhere to the former Exposition.

Obj. *But the Women rested on the Sabbath-day, according to the Commandment*, Luke 23. 56.

Answ. The Men themselves (I mean the Disciples) before our Lord suffer'd, were so ignorant that they knew not their Lord should die; and some a great while after did not know that they should preach to the Gentiles: and is it any wonder that these good *Women* should not know so soon that the Sabbath was abrogated? Some after that were zealous for Circumcision, *&c.* and is that an Argument that Circumcision is our Duty? Besides, no new day for solemn Worship was then appointed, nor till after our Lord rose from the dead.

Object. Paul, *as his manner was, and other Apostles, observed the Jews Sabbath-day; they preached in the Temple and Synagogue of the Jews on the Sabbath-day.*

Answ. 1. They never taught the Jews nor Gentiles to observe the Seventh-day Sabbath.

2. No one Church, as we read of, ever met to celebrate any Gospel-Ordinance on the Jewish Sabbath-day.

3. There is not one word of any Saint that ever kept it.

4. All that is on Record is, that the Apostles preached to the Jews on that day. Why so? because they could not preach to them but when assembled together; and having a Commission *first* to preach the Gospel to them, they went into the *Temple*, and into their *Synagogue*, and preach'd to them on that day; and so did *Paul* Act. 17. 22. at *Mars-hill* to the *Athenians*, as well as to & 16. 13. the Jews on their Sabbath.

'Tis said, that *Paul, as his manner was, went* Act. 13. 14. *in unto them, and three Sabbath-days reasoned with*

with them out of the Scriptures: Not, ſaith one, to ſolemnize the Sabbath after the Jewiſh manner (from the obſervation whereof the Apoſtles, becauſe of the Authority committed to them by Chriſt, were far enough) eſpecially when *Paul* himſelf did moſt ſeverely reprove the *Coloſſians* and *Galatians*, becauſe ſome among them ſtood for the Sabbath, and other *Feaſts* of the Jews; but becauſe they then had a fit occaſion of communing with the Jews met together, that after the readings of the Law were over, they might preach the Goſpel with more fruit in ſuch a concourſe of People, which upon other days they could not ſo eaſily obtain; and for no other end, as from the alledged Teſtimony is evident. Acts 17. 2. Dr. Young, p. 10, 11.

Which things let the Reader ſeriouſly weigh: for at any time, or in what place ſoever they could, they preached the Goſpel to the Jews; therefore on the Sabbaths, as well in their Synagogues as elſewhere: the Apoſtles were not wanting in the Office of preaching; for this cauſe they tarried certain days among the *Macedonians*, becauſe no fit occaſion for preaching the Goſpel offered —— which the Apoſtles every where greedily ſought after: *they preached Chriſt on the Sabbath days out of the City, by a River ſide, to Women which reſorted to publick Prayers.* Act. 16. 13.

So *Paul* haſtened to keep the Feaſt of *Penteco ſt* at *Jeruſalem*, only that he might have many Jews (who liv'd diſperſed in divers places of the World) there together, and ſo preach the Goſpel to them. —— *Chryſoſtom* ſays, *What means* Paul's *haſtning to this Feaſt? it was not for the Feaſts, but for the Multitudes —— he made haſte to preach the Word.* Act. 20. 16. *Hom.* 43. *in* Act.

Now had any Text said that *Paul* must needs hast to *Jerusalem* to keep the Sabbath among the Jews, what Improvement would the Sabbatarians have made of it? yet that no more would prove the Sabbath ought to be kept than the Feast of *Pentecost*. See what *Paul* saith, *Rom.* 16. 8. *But I will tarry at* Ephesus *till Pentecost; for a great door and effectual is opened to me.* This shews what his reason was to keep that Feast, and also in preaching on their Sabbaths.

Object. *But he calls it the Sabbath.*

Answ. So he calls that Feast *Pentecost*, and Circumcision by its own Name; must we therefore keep *Pentecost*, and be circumcised? It was only for distinction-sake, the old Names of Jewish Rites being still kept up by the Jews.

Object. *But the Gentiles also desired the same* Act. 13. 42. *Word might be preach'd to them the next Sabbath: sure if the Apostles had kept the first day, they would rather have desir'd that* Paul *should preach to them the next first day.*

Answ. Paul was but newly come into those parts, and there was no Gospel-Church there; nor can any think that those poor unbelieving Gentiles should have heard of any other day observ'd than the Jewish Sabbath, for they liv'd among the Jews; and it is said, *the* Ver. 44. *whole City the next Sabbath came together:* and no doubt but 'twas in the Synagogue of the Jews in which they met, some of the Gentiles being Proselytes to the Jewish Religion. So that it is evident this is nothing to their purpose; for here is no more ground from hence for us to keep the Jewish Sabbath, than to meet in *Jewish Synagogues.*

Moreover, Dr. *Young* has one Passage worth observation: saith he, 'Justin *Martyr* had satisfied with little ado *Trypho* the Jew, that

'coun-

' counſelled him to obſerve their Sabbath: for
' it had been enough for *Juſtin Martyr* to have
' anſwer'd the Jew, that the Chriſtian Church
' did obſerve the Sabbath; yet this he grants
' not, but plainly denies that the Jewiſh Sab-
' bath ought by the Chriſtians to be obſerv'd.
' The ſame, ſaith he, do other Fathers againſt
' the Jews, *&c.*

There are one or two more pretended Reaſons out of the *New Teſtament*, brought to prove that we ought to obſerve the ſeventh Day: but no more at this time.

SER-

SERMON VII.

Containing ten Arguments against the observance of the Jewish Sabbath. The Law of the Seventh-day Sabbath not written in the Hearts of Believers, or God's new Covenant Children, which is in Answer to the sixth and last pretended Proof for our Observation thereof. Twelve dangerous Consequences that necessarily follow their Principle, who assert the precise Seventh-day Sabbath is a pure moral Precept.

Gal. iv. 10, 11.

Ye observe days, and months, &c.

BRethren, I have answer'd several pretended Proofs brought from the New Testament for the observation of the old Jewish Sabbath. I shall mention one more, *viz.*

Object. 5. It is objected further, *That it is certain that the Jews kept Sabbaths at the time of* Paul's *writing his Epistles, and were zealous for all the Law.* Thus Mr. *Soarsby.*

Ans. 1. May be 'tis aptly enough put in Sabbaths, as comprehending other Sabbaths as well as the Jews weekly Sabbath.

2. But were they not as zealous for Circumcision also? Nay, the Objection allows they were zealous for the whole Law; and it is not deny'd but *Paul* was forced to comply with their

eir weakneſs for a time, till they were fully formed as to the Ceſſation or Abrogation of oſe legal Rites, nay of the whole Law as in e hand of *Moſes*.

So that *Paul*'s forbearance with them in their fancy and Weakneſs, is weakly urged.

Theſe being the chief Proofs I find brought prove it our Duty to keep the *ſeventh Day* out the New Teſtament, I ſhall add divers Arments in oppoſition to what they ſay on this count.

Several Arguments againſt the Obſervation of the old Jewiſh Sabbath.

1*ſt*. Our Saviour's Carriage and Behaviour wards the old Sabbath, and his Expreſſions out it, which I have mention'd, ſhews he as far from confirming that either as a Moal, or Goſpel Duty.

2*dly*. *Paul*'s declaring againſt all Jewiſh Days ithout exception, as *Shadows*, &c. may conince all that he obſerv'd it not in compliance ith the Law of *Moſes*, or as a Command iven to him by Chriſt the only Lawgiver.

3*dly*. His putting the Eſtimation of the *Jewiſh abbath-day* among *Meats and Drinks*, or as in- Rom. 14. 5. ifferent things, which a Chriſtian may do or ot do, ſhews that Sabbath was gone.

I do believe when *Paul* ſaith, *One man eſteemth one day above another, and another eſteemeth very day alike*, that he intends not all days of he week without exception, but every day ave the *firſt day*, or the *Lord's-day*; becauſe e ſpeaks of Jewiſh *Rites*, Days, and Scruples bout *Meats and Drinks* among them. For e gave Command about the ſolemn Duties and Obſervation of the *firſt Day of the week* to all he Churches, as I ſhall prove.

1. Therefore let none once think that *Paul* was for the obſervance of no ſpecial day above others, in the Worſhip of God, in the Goſpel-Diſpenſation.

2. Nei-

2. Neither let any conclude from hence, th
he gave liberty to the Saints to keep the Jew
Sabbath any further than they looked upon
as an indifferent thing; nor any longer th
till their Understanding was further inlighte
and their Consciences better informed. F
how severe was he with those (as in my Te
who lay any stress upon it, *i. e.* as a moral D
ty, or of necessity to a holy Life?

4thly. This appears, because Christ, who
ceived from his Father the whole Will of Go
Heb. 2. 2. and was *faithful as a Son* in declaring all thi
commanded him, hath not commanded us (
given the least ground or reason for us to
lieve we ought) to keep the Seventh-d
Sabbath. Besides, he confirms afresh all
ple moral Precepts, *&c.* as I have shew
Joh. 15. 15. Observe what he saith; *For all things tha*
have heard of my Father I have made kno
ch. 12. 49. *unto you. The Father that sent me, he gave*
Commandment what I should say, and wha
should speak.

5thly. We read *Acts* 15. 1, *&c.* of
Brethren that went from *Jerusalem*, and tau
the believing Gentiles, that *unless they were*
cumcised and kept the Law of Moses, *they co*
not be saved; or that it was needful for them
to do, *ver.* 15.

1. Pray observe the matter well: for no
we may expect to hear, if ever, whether
be the Duty of believing Gentiles or not
keep the Seventh-day Sabbath, because th
was none of the least Precepts of the Law
Moses; and this was one thing, no doub
which these false Brethren taught them to
serve.

2. All the great and chief Apostles meet to
gether about this matter, and consulted wh
Answe

*

nſwer to ſend; and they had the extraor-
nary preſence of the Holy Ghoſt with them,
o dictated to them what to write.

3. And this was the Reſult, *viz.* *For it ſeem'd* Act. 15. 29.
d to the Holy Ghoſt and to us, to lay upon you
greater Burden than theſe neceſſary things, that
bſtain from Meats offer'd to Idols, and from
ood, and from things ſtrangled, and from For-
ation; from which if ye keep your ſelves, ye
ll do well. Fare ye well.

Note, theſe things were forbidden in the
w, and theſe things they commanded them
t to do; but not one word that they ſhould
ep the Sabbath given in *Moſes*'s Law: this is
ne of thoſe things they ſhould obſerve.
herefore it is not the Counſel or Mind of the
oly Ghoſt that Gentile Believers ſhould keep
at Day.

6thly. *Paul* ſays poſitively, *that he had not* Act. 20. 27.
med to declare to the Saints all the Counſel of
d. And how he kept back nothing that was pro- Ver. 20.
table to them, but had ſhewed them all things, &c.
ow I challenge any Man in the World to
ew that *Paul* ever made known, or ſhew'd
em this thing, *viz.* that it was their Duty to
ep the Seventh-day Sabbath: therefore I in-
r, this is none of the Counſel of God, nor
ofitable to Believers in Goſpel-days. From
ence I argue thus, *i. e.*

Arg. 1. Paul *declared all, or the whole Coun-*
l of God: Paul *did not declare the Seventh-*
bbath; Ergo, *that is none of the Counſel of*
od.

2. *If he did declare the Seventh-day Sabbath,*
make it known to the Saints to be God's Coun-
l, ſome one Man or another can ſhew us the
ace where it is written: but no one Man can
ew us the place where it is written that he de-
clared

clared or made known to the Saints that the Se-
venth-day Sabbath was the Counsel of God.
Ergo, *it is none of the Counsel of God to the*
Saints or Gospel-Believers.

7thly. The holy *Spirit*, saith our Lord, *shall*
Joh. 16. 13, 14. *receive of mine, and shew it unto you.* Again he
saith, *The Spirit of Truth shall guide you into*
all Truth. But the Spirit of Truth neither
guides Believers into the observation of the Se-
venth Day, *&c.* in the Word or New Testa-
ment; nor by his inward Motions, Influences
and Operations on their Hearts: therefore it is
none of their Duty to observe that Day.

8thly. If not one Gospel-Church observed the
Seventh-day Sabbath in meeting together as a
Church, to discharge the Duties of solemn
Worship; then it is not the Duty of Believers
in Gospel-days to observe it. —— But not one
Gospel-Church, *&c.* observ'd the Seventh-day
Sabbath, *&c.* Therefore 'tis not Believers Duty
in Gospel-days to observe it.

Let them shew us where one Gospel-Church
did observe that day in meeting together, as a
Church, to discharge the Duties of Gospel-
Worship, and I will give up the Cause.

So much in this respect there is in an *Apo-*
stolical Precedent in my Judgment: for what
was the Practice of one Church as a Church,
was the Duty and Practice of every Church.

9thly. Gentile Believers ought not to observe
the Seventh-day Sabbath, because the Churches
in the Gospel time observed, in Religious Duties
and Worship, the *first day of the week*: and
we are not required to keep two days in every
week in God's solemn Worship.

10thly. Because the Law of God written in the
Hearts of all Believers, doth not teach them
to observe the Seventh-day Sabbath. And this
brings

brings me to the last general Argument.

Sixthly, If it be not the Duty of *believing Gentiles* to keep the Seventh-day Sabbath from the Law written by the Spirit of the living God in the Hearts of all his New-Covenant Children, it is not their Duty to keep it, because by no other Law I have proved it is their Duty; and now I shall prove that it is not their Duty to keep it by virtue of this Law.

No Law of the Seventh-day Sabbath written in the Hearts of God's New Covenant Children.

1. If it was their Duty by this Law to keep it, the holy Spirit before had left it written in the New Testament: for whatsoever Law is written in our Hearts, it is but the same in substance (in respect to all simple moral Precepts) with what is written in the New Testament.

2. Consider that God expresly says in the new Covenant, *I will put my Law in their inward parts, and write it in their Hearts.*—— Jer. 31. 33. Saith *Paul*, *Written not with Ink, but with the Spirit of the living God; not in Tables of Stone, but in the fleshly Tables of the Heart.* 2 Cor. 3. 3.

This shews we are not to go to the Tables of Stone, to Mount *Sinai*, for the Law of God, now the Antitype of that is come. God's Finger has wrote his Law in better Tables; tho naturally our Hearts were like Stone, yet his Spirit can and hath written his Law there. What is God's Law but a Transcript, or a gracious Impression of his holy Nature, or his Divine Image stampt on our Souls?

Now then read this blessed Book, *ye New-Covenant Saints*; look within ye holy and renewed ones, and see if you can find the knowledg of the seventh Day, or that you have this Precept written in your Hearts and inward parts. Were you ever by this Law led to know (or reproved for not observing) the Seventh-day Sabbath?

Sabbath? Let me close this with an Answer given to *Tillam* by Mr. *Warren*.

Warren on the Sabb. p. 18, 19.

1. *Tillam* saith, *It was written in* Adam's *Heart*, and for this he quotes *Rom.* 2.

2. That it was written afterwards in Tables of Stone, for which he cites *Gal.* 3. 19.

3. That it is written in the fleshly Table of renewed Hearts.

To which Mr. *Warren* answereth, speaking to the latter: The Experience of almost all renewed Hearts in Heaven and Earth doth contradict it; for to speak in the Language of

Job 5. 1. *Eliphas*, *Call now if there be any that will answer thee, and to which of the Saints wilt thou turn?* either Scripture-Saints, or Church-Saints; ask St. *Paul*, St. *Cyprian*, St. *Chrysostom*, St. *Augustine*, and they will tell you that your antiquated Sabbath was so far from being in their Hearts, that they have wrote against it with their Pens. Turn over the Works of the eminent Fathers —— Add to these the most judicious, pious and zealous Ministers and Martyrs of Christ, who have liv'd, and dy'd within the compass of these sixteen hundred years; and most, if not all of them will tell you that they never owned your Saturday Sabbath; they liv'd without it, dy'd without it, and are, I doubt not, gone to Heaven without it. Besides, how many faithful Witnesses of late years has the Lord raised up to bear Testimony against it? of whom, I suppose, the greatest part are yet alive, tho some are fallen asleep. In a word, how many precious, and gracious, and pious Christians are yet upon the Earth, Men and Women redeem'd from the Earth, and crucified to the World (of whom the World is not worthy) who look upon your Sabbath as a *Cypher*, can freely labor, and travel upon

upon it, buy and ſell upon it, and this after accurate Inquiry about it? and to this day their Conſciences never reproach them, their Hearts never ſmote them for it. What will you ſay? Are all theſe Hypocrites, unrenewed, unſanctified ones? this were to condemn the Generation of God's Children, and *canonize* your ſelf, with your few miſled Aſſociates, for the only Saints in *Chriſtendom*; which I would hope you dare not do, tho I know * you dare as much as another.

* *Meaning* Tillam.

Well, the Adverſary is brought to this *Dilemma*; either God has no People in the World but ſuch as are of his Perſwaſion, or his moral and immutable Laws are not written in their Hearts; or the Saturday Sabbath is none of thoſe Laws. Thus this Author.

If the Law of the Seventh-day Sabbath be written in the Hearts of Believers, ſome one Man or another can produce ſome one Believer that was by the Law written in his Heart convinc'd of it, without reading *Moſes*'s Law, or any Book or Books compiled by Men about the Sabbath. But no Man can produce any ſuch Believer that will or can ſay this; therefore it is not written in the Hearts of Believers.

Thus it appears that it is not the Duty of *Gentile Believers* to keep the *ſeventh Day* from the Law of God *written in the Hearts of God's new Covenant Children*, which was the *ſixth* and laſt part of the *general Argument* firſt propoſed.

The dangerous Conſequences of the Sabbatarian Principles.

The laſt thing in ſpeaking to the Seventh-day Sabbath I promiſed to do, was *to ſhew you, that as ſome hold and maintain it, it is a dangerous Error.*

1. Is

1. Is not that dangerous which caused *Paul* to fear he had bestowed on the Persons he speaks of, Labor in vain? Was it not because they observ'd Jewish Days, laying stress on those things?

2. Is not that a dangerous Error that leads Men to ratify or sign the Covenant of Works, which binds them to keep the whole Law? This I have proved is the natural tendency of this Practice; and the same thing Dr. *Owen*, you have heard, positively affirms also.

Owen on the Sabb. p. 149.

It magnifies Creation-work above Redemption.

3. Is not that dangerous that magnifies the *first Creation* Work above Redemption, or the new Creation Work, when God began to create the new Heavens and new Earth, which refers to the Gospel or new Creation? What saith the Lord, *the old Heavens and old Earth shall be remembered no more*; that is, in a day kept to that end: for otherwise sure the great Works of the *first Creation* ought not to be forgot; but the *new Creation* excelling the old, the *new Day* must be kept in remembrance thereof, and not the old day.

It eclipses the Glory of Christ.

4. Is not that a dangerous Error that tends, as the necessary Consequence of it, to eclipse the Glory of Christ, as *the only Lord, Head and Lawgiver to his Church*, and that gives part of this Honour to *Moses*?

5. Is not that dangerous that tends to intangle, and bring into Bondage, and under legal Terror, *poor weak Christians*, as some who have kept the Seventh-day Sabbath have confessed, till God open'd their Eyes, they fearing they broke the Sabbath in some way or another? for indeed no Man can perfectly keep it, any more than he can keep the whole Law, as has been hinted. *I was always in a trembling state* (saith one) *so long as I kept it*, &c. or to that purpose. *Brethren*,

Brethren, it is not to be thought what Bondage it brought the *zealous Jews* under, they not knowing when they had anſwered the ſtrict obſervance of that day; and if they brake it, they *muſt die without Mercy*, as the *poor Man* that *gathered Sticks on that day*: they were not *to ſpeak their own words*, &c. How ſhould they know when they did this? Nay live, and ſin not: They would not, Mr. *Trap* ſaith, *ſpit, nor eaſe themſelves on that day*, which is hard to believe: tho ſome were *ſuperſtitiouſly* zealous, 'tis true; yet others who were piouſly zealous, by means of the ſtrictneſs of the Precept, continually were in *fear* and *bondage*: And ſad it is for any to be entangled again thereby. *On* Mat. 12. 2. p. 361.

6. Is not that a dangerous thing, that by the neceſſary conſequence of it leads men to obſerve other *Legal Rites* and *Ceremonies*, as not to *eat Swines-fleſh*, nor *wear a Garment of Linen and Woolen*, nor mar the *corner of their Beards*? Nay, ſome of the chief of them formerly were led to Circumciſion, and to worſe than that alſo. I ſaw a Book publiſhed many years ago by two of them, in which they called themſelves the *Miniſters of the Circumciſion*. *Jewiſh Sabbath genders to Bondage.*

That theſe things are the neceſſary Conſequences of their Notion about their Sabbath, appears, becauſe they go to *Moſes* for it as the Law was in his hand, and believe many other things that were meer *Judicial Laws* to be in force now: They are for *Moſes's Law, with the Statutes and Judgments*, and have declared that that *Law* is in force to *ſtone to death ſuch as break the Sabbath*.

And no marvel: for if that Sabbath be in force, the Puniſhment is in force alſo. Nay,

they believe (I hear) that a rebellious Son ought to be put to death.

It renders all that keep it not, guilty of horrid Immorality.

7. Is not that Error dangerous, and of an evil Nature, the neceſſary Conſequence whereof renders all that keep not that preciſe Seventh-day as the Sabbath (nor can be convinced 'tis their Duty to obſerve it) to be guilty of Immorality, *i. e.* in breaking a moral Precept in the very Letter of it, nay one of the Precepts of the firſt Table? For it muſt be thus, if the morality of the *fourth Commandment* lies in the obſervation of the preciſe Seventh-day Sabbath; and it muſt be as great an Evil to violate it, as 'tis to have *another God*, or to *bow down to a graven Image*, or to *ſwear* or *profane the holy Name* of God, or *commit actual Adultery*, *Murder*, &c. and thus their Doctrin renders all true Chriſtians to be guilty of a moſt *groſs Immorality*, who do not obſerve the preciſe Seventh-day.

Nay, the like Conſequences attend their Notion, who through ignorance and an over-heated Zeal, have alſo aſſerted the ſame Morality to conſiſt in the obſervance of the *firſt Day of the Week*; as is evident by what ſome Miniſters in their Pariſh-Churches did formerly affirm: One in *Oxfordſhire* ſaid, That *to do any ſervile Work on the Lord's Day, is as great a Sin as to kill a Man.*

See Dr. White on the Sab.

Another in a Sermon in *Norfolk*, ſaid, *To make a Feaſt or Wedding-dinner on the Lord's Day, is as great a Sin, as for a Father to take a Knife and cut his own Child's Throat.*

A *Sabbatarian* alſo, I am told, did lately ſay, (having a Child to put out an Apprentice) he knew not any that kept the Sabbath whoſe Trade he liked; and to place him with one that *would cauſe him to work on that Day,*

was

was as bad as Adultery or Theft, or to that effect.

Another lately told us, that we in not keeping the Sabbath, or fourth Command, broke all the reſt; or words to the ſame purpoſe.

8. And from hence alſo, which is the plain and neceſſary Conſequence of their Principle, either ſuch muſt periſh who live and die in a palpable violation of this pretended ſimple moral Precept without any ſorrow or repentance; or elſe that Men may be ſaved, who live and die under the guilt of immoral Evil in the groſſeſt ſenſe.

For tho it is granted that a true Chriſtian may be guilty in ſome ſenſe of an Immoral Evil, and who is not? yet if a moral Precept be broke in the Letter of it, or in the groſſeſt ſenſe, as he that commits *actual Adultery* or *Murder*; can ſuch be ſaved, living and dying in thoſe Sins, without any true ſight of the Evil of them, or Repentance for them? nay, that do not only live in the literal breach of this moral Precept (as they call it) but teach men ſo to do?

Object. *But they do it ignorantly.*

Anſw. Ignorance of any Human Law, tho the breach of it be death, will not excuſe any Man, becauſe the Law is publiſhed, or they may know it. So ignorance cannot excuſe a man that breaks any Precept of the Moral Law of God.

9. This Notion and Principle of theirs ſeems not only to admit of ſuch Conſequences naturally to attend it; but they indeed expreſs themſelves very directly on this occaſion, even to ſhut out of the Kingdom of Heaven all that keep not the Seventh-day Sabbath, or at leaſt ſuch who teach men to break it.

New Teſtament Sab. p. 54, 55.

See what Mr. *Soarsby* ſaith, *viz.* 'The *Decalogue* in the New Teſtament——is abundantly confirmed by many places in the Goſpel, which eſtabliſh the Authority of the Law, and Commandments of God to Chriſtians, both Jews and Gentiles: Our Lord *came not to deſtroy the Law, but to fulfil it.*

'Some men, ſaith he, affirm, contrary to both, They who *teach and do theſe Commandments, ſhall be great in the Kingdom of Heaven; but ſuch as break the leaſt, and teach men ſo to do, ſhall be leaſt in it* (that is, have no part in it); for unleſs Chriſtians keep them better than the *Scribes*, there is no entering into Heaven, *Mat.* 5. 20. The Summary of the two Tables, are the great Commandments on which hang all the Law and the Prophets. The doing of theſe, as written and read in the Law, is the way to Eternal Life, *Luke* 10.26,27. Again he ſaith, It is not the Hearer of the Law that ſhall be juſtified amongſt the Romans as well as the Jews, *&c.*

Two things note here:

1. He takes it for granted, that the preciſe Seventh-day Sabbath is one part of the Moral Law; and ſo his deſign is (as I conceive) to ſhew that ſuch as violate this Sabbath, and teach men ſo to do, *have no part in Heaven.*

2. He ſays, *The doing of theſe is the way to Eternal Life*, miſtaking the purport of our Saviour's words to the *young Man*, who ſpake to him as one under the Covenant of Works, to diſcover his Ignorance of the way to Heaven, which is by Chriſt alone, not by doing thoſe Commands as written and read in the Law; 'tis not *do*, but *believe*, &c.

Is not this Man ignorant of the way to Eternal Life; did our Lord come to *ratify* the *Deca-*

Decalogue for us, to keep and fulfil in our own Perſons, thereby to be juſtified and ſaved? Here is not one word of the Righteouſneſs of Chriſt. No, no, but that Righteouſneſs that muſt exceed the Righteouſneſs of the Scribes, is our own inherent Righteouſneſs only. True, we ſay a ſincere inherent Righteouſneſs we muſt have for a meetneſs for Eternal Life; but that is not our title to it, or the way to it, but the Righteouſneſs and Merits of Chriſt alone.

Doth he not eſtabliſh the Covenant of Works and Juſtification by the Law? What Popiſh Doctrin is worſe?

Alſo in a *printed Paper* given one Lord's Day at the Door * by ſome *Sabbatarian*, you have theſe words; *Chriſt died to procure Grace to enable men to fulfil this Law*, Rom. 8. 3. (not that 'tis fulfilled *in us*, that is in our head, *i. e.* by Chriſt in our Nature for us) but in us, that is, by us. *O woful* ſtuff!

* *Of our Meeting-houſe. Pag.* 1, 2.

Beſides, doth Chriſt help us to fulfil the whole Law perfectly? If ſo, 'tis by the Law thus fulfilled that we are juſtified; and then alſo 'tis not by the *Obedience of one Man that we are made Righteous*. Do not theſe men, like the Jews, go about to eſtabliſh their own Righteouſneſs? Moreover, their Doctrin renders all that keep not, or *violate their* Sabbath, to be *guilty of the breach of the whole Law*, which they affirm this is one Point of (*i. e.* a ſimple moral Precept) and not the leaſt Command neither I fear with theſe men.

Rom. 5. Rom. 10. 3.

Now, my Brethren, how are theſe young Men and others blinded, who out of miſtaken Zeal ſtrive to bring in a *Jewiſh Rite*, or the obſervation of the old Legal Sabbath; in promoting of which Error they diſperſe ſuch pernici-

ous Books and *Pamphlets* as tend directly to establish the Covenant of Works, to the utter destroying the Doctrin of the Gospel, and the free Grace of God in our Justification by the Obedience of Christ alone, and to the palpable hazard and perdition of their own and other Peoples Souls. These Persons seek to sacrifice all that is truly valuable, to the blind observation of a Day that obliges them to keep the whole Law.

P. 405, 406. *Their Principle tends to harden the Jews.*

10. That the natural Consequence of their Principle and Practice, as Reverend Dr. *Owen* shews, 'tends to the great scandal of the Christian Religion, and to the hardening of the Jews in their Infidelity, is apparent to all: For the Introduction of any part of the old *Mosaical System* of Ordinances, is a tacit denial of Christ's being come in the Flesh, at least of his being King and Law-giver to his Church. And to lay the Foundation of all religious solemn Worship in the observation of a *Day*, as the *Seventh-day* precisely had no relation to any natural or moral Precept, nor was instituted or approved by Jesus Christ, cannot but be unpleasing to them who desire to have their Consciences immediately influenced by his Authority in all their approaches unto God. But Christ herein is supposed to have built the whole Fabrick of his Worship on the Foundation of *Moses*, and to have grafted all his Institutions into a Stock that was not of his own planting.

It tends to Schism.

11. Moreover, it is evident that the Consequence of their Opinion concerning the necessary observation of the Seventh-day Sabbath, as the Doctor saith, tends to the increasing and perpetuating of *Schisms* and Differences among Christians. 'And those are the worst, saith 'he,

'he, and moſt pernicious, which occaſion or 'draw after them any thing whereby men are 'hindred from joining together in the ſame 'publick ſolemn Worſhip, whereby they yield 'unto God that reverence of his Glory——. 'But now upon a ſuppoſition of an adherence 'by any unto the *Seventh-day Sabbath*, all 'Communion among Profeſſors in ſolemn Goſ-'pel-Ordinances is rendered impoſſible: For if 'thoſe of that Perſwaſion do expect that others 'will be brought unto a relinquiſhment of an '*Evangelical obſervance of the Lord's Day Sab-'bath*, they will find themſelves miſtaken. The 'evidence which they have of its appointment, 'and the experience they have had of God's 'preſence in its religious obſervation, will ſe-'cure their practice in this matter, *&c.* The 'Seventh-day Sabbath men on the other hand, 'ſuppoſing themſelves obliged to meet for *ſo-'lemn* Worſhip on the Seventh-day (which the 'other account unwarrantable for them to do 'on the pretence of any binding Law to that 'purpoſe) and eſteeming it unlawful (ſaith he) 'to aſſemble religiouſly with others on the 'Firſt-day, on the *plea* of *Evangelical* War-'ranty, do abſolutely cut off themſelves from 'all poſſibility of Communion in the admini-'ſtration of Goſpel-Ordinances with any other 'Churches of Chriſt. And whereas moſt o-'ther breaches as to Communion are in their 'nature capable of healing, without a *renun-'ciation* of thoſe Principles in the minds of 'men, which ſeem to give countenance to 'them; the diſtance is here made abſolutely 'irreparable, while the Opinion maintained is 'owned by any. I will preſs this, ſaith he, 'no further, but only by affirming that Perſons '*truly fearing* the Lord, ought to be very care-

'ful

'ful and jealous over their own Understanding, 'before they embrace an Opinion and Practice 'which will shut them from all visible Com-'munion with the generality of the Saints of 'God in the World.

To which let me add, How can they have Communion with us, if they consider and observe the Consequences of their Principle? Are not we guilty of absolute Immorality, *i. e.* the literal breach of one *Precept* of the *first Table*? Can they, or we have Communion with such as *bow down to a graven Image, or profane the holy Name of God*, or are guilty of *Murder*, &c.?

And thus you may see what the natural and genuine Consequences of this Principle are, and that it not only tends to lay the Generation of the Righteous under the guilt of the breach of a moral Precept, and renders them guilty in their sense of the breach of the whole Law, but hath other bad Consequents attending it also.

And this may tend to convince all (that consider of what I say) that the Morality of the fourth Commandment doth not consist in that precise Seventh-day Sabbath, and discovers how blind these Men are.

Brethren, tho I believe many who keep this Day, and affirm it is a moral Precept, are very pious and good Christians, and do not affirm what I say, nor may be see it not to be so, or will not say thus: What then? yet I will appeal to all thinking impartial Persons, whether I do not infer the direct natural Consequence of their Principle.

Some of them are for free Grace, &c.

Moreover, let me ask here this Question, how it can stand consistent with a good Conscience for a Minister to forbear preaching in any Congregation some part of Morality, or a moral Precept. I grant that Love, Wisdom, Charity, Peace,

Peace, &c. may prevent ſome Men from preaching ſome Duties of *mere poſitive right*, for a ſhort time at leaſt, that are diſputable, and not Eſſentials of Salvation. But what are ſuch things to *a ſimple moral Precept*, both *materially* and *formally* one of the *Ten Commandments*, as they affirm their Sabbath is?

Suppoſe a Miniſter preaches to a Congregation that he knows are generally guilty of *worſhipping a Graven Image*, or *of profane Swearing*, or *of Adultery*, or of *killing their innocent Neighbours*; would not he preach againſt theſe horrid Evils, for fear he ſhould offend the Congregation? or if he forbear ſo to do, would he not be ſhamefully guilty of great Sin, and of their Blood alſo? *Happy is the Man that condemns not himſelf in the thing he allows.*

I know what ſome have ſaid about *Polygamy*: if they anſwer me, let them uſe that Argument; I am prepared to reply.

But let none think I ſpeak thus to expoſe any of them out of Prejudice; for I can appeal to Almighty God I have none againſt any of their Perſons: But it is to expoſe their Principle and Practice, in love to their Souls, and to the Souls of other Perſons.

But before I conclude with this old Sabbath, I muſt add one dangerous Conſequence more of their Principle.

12. Is not that a dangerous Error that reflects, nay caſts Contempt upon the Holy Ghoſt, in reſpect of his Work and Office, which is to convince Believers of all Sin, eſpecially of all immoral Evils, under his moſt clear and glorious Miniſtration, ſince our Saviour's Aſcenſion into Heaven?

Now I ask our Opponents, Whether the holy Spirit doth convince all Believers that they ought to keep the old Seventh-day Sabbath, or reprove them for Immorality in the non-observance thereof?

Sirs, as these things aggravate their Evil in what they affirm, so it clearly tends to overthrow the pretended Morality of that precise Seventh-day Sabbath: for the holy Spirit never convinces Believers of any such Duty, nor reproves them *for working on that day*, or for *bearing of Burdens* on it, any more than on any other day in the week, to their dying day. But it lets them silently fall asleep, without the least sense of any such pretended immoral Evil.

Besides, the generality of Believers after their utmost inquiry, search, and seeking to God in all sincerity, cannot be convinc'd it is their Duty to keep this Day.

Would the Holy Ghost thus leave the Generation of the Godly under Sin, and such Ignorance (think you) were this a moral Duty? And as to such as do observe it, I am satisfied the Spirit of God never taught them so to do. But they in this are left to themselves, and *have a Zeal*, but not according to knowledg, which God in time I hope by his Spirit will convince them of.

Quest. *If it be thus, what think you of them that observe this Sabbath?*

Answ. As to such gracious Christians who observe it out of Conscience, and because 'tis put into the fourth Commandment, do think it may be their Duty so to do, but attempt not to affirm it is a *moral Duty*; nor dare they neglect to observe the *first Day*, provided

vided they are in a Capacity (being not Servants) to obſerve both Days, and make no noiſe nor diſturbance about it, but keep it to themſelves: I think it may be (as to them) a harmleſs Error.

And as to others, I muſt leave them to the Lord, and judg them not, tho I judg and muſt condemn their Principle. And let them take heed how they judg us in reſpect of the non-obſervation of a Jewiſh Rite, *&c.* or of Jewiſh Sabbath-days.

PART

PART II.

The Goſpel-Sabbath; or,

The Lord's-Day of Divine Inſtitution. Containing four Sermons lately preach'd on a ſpecial Occaſion.

SERMON I.

Shewing that our Lord Chriſt did certainly give Directions to his Diſciples to obſerve the firſt Day of the week under the Goſpel. That Pentecoſt *was the firſt Day of the week; and that then the firſt Day was confirmed to be the day of Goſpel-worſhip.*

Mat. xxviii. 20.

Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even to the end of the World.

OUR bleſſed Lord as Mediator, having received all Power in Heaven and Earth, as King, Head, Governor, only *Soveraign* and *Lawgiver* to his Church, gave forth here his great Commiſſion to his Diſciples. In which,

1. (As

1. (As our Annotators note) He asserts his own Power. 2. He delegates a Power to his Disciples. 3. He subjoins a Promise to them.

'Tis a Power to congregate Churches, and to proclaim free Justification and remission of Sins thro his perfect Obedience in his holy Life, and thro the Death of his Cross; as also Power to give forth Laws and Ordinances to his People, and to give eternal Life to whomsoever he pleaseth.

This Power was *essentially* and inherently in him *as God over all blessed for evermore*; but given to him as *Mediator*, *God-man*, our Sovereign Lord and Redeemer; given him when he *first* came into the World, but more especially given and manifested, and confirmed to him when he rose from the Dead. In which words we have,

1. A Command expresly given, *Teaching them*, &c.

2. The *universality* of this Command, *all things whatsoever I have commanded you.*

3. A gracious Promise annexed by way of Encouragement; *and lo, I am with you alway*, &c.

The Doctrine raised.

Doct. *That many things Christ commanded his Disciples to teach others, are included or comprehended in this his great Commission, which are not expressed.*

This is evident; so that if we would know what these things are which are not expressed, we must have recourse, 1. Either to what things they doctrinally preach'd, or by their Example led the Gospel Churches into the practice of. But, 2. Let it be consider'd, that we are obliged to believe that whatsoever the holy Apo-

Apoſtles did teach, or lead the Churches into the Practice of by their Example, were ſuch things as Chriſt commanded them; and this *Paul* doth poſitively declare: *For I will not dare to ſpeak of any of thoſe things, to make the Gentiles obedient by word or deed, which Chriſt hath not wrought in me*, or commanded me.

Whatſoever the Apoſtles preached, Chriſt gave them Command ſo to do.

See 1 Cor. 14. 37. 1 Cor. 11. 23.

And indeed ſhould it be thought otherwiſe, it would render the Apoſtles unfaithful, and guilty of bringing Innovations into the Churches; either in reſpect of any one preciſe day of Worſhip, or any matter or part of Worſhip to be perform'd. I ſpeak not now of the mode of Worſhip, but any eſſential part thereof.

Now that *Paul*, who was the Miniſter and great Apoſtle of the *Gentiles*, did teach the Churches to obſerve the *firſt day of the week*, by aſſembling together to diſcharge the Duties of Religious Worſhip, is evident.

Nor can it be once ſuppoſed, ſince he endeavour'd to take the Churches off from the obſervance of the Jewiſh Sabbath (as I have proved) that he ſhould not direct them, or diſcover to them what day of the week Chriſt had commanded his People to obſerve in the time of the Goſpel: they knowing eſpecially that one day in ſeven the Lord declared *in the fourth Commandment* he would have perpetually ſequeſtred to his Service, as alſo the reaſonableneſs or equitableneſs thereof.

Therefore, *my Brethren*, as I have endeavour'd to anſwer all the pretended Arguments brought to prove that we ought to obſerve the old *Jewiſh Sabbath*, the ſimple Morality of the *fourth Commandment*, they ſay, conſiſting in the obſervation of that preciſe day; So I ſhall now, God aſſiſting, attempt to prove that we

are obliged to observe the *first day of the week* as a day of Rest, and solemn Worship to God; while I esteem such as are for no special or particular day to be observed by Divine Authority both in private Families and in Church Assemblies, to be strangely left of God, and to be no friends to our sacred Religion, but such as open a door to great Licentiousness and Profaneness.

If therefore any should say, that *there is no one precise day in seven of Divine Authority under the Gospel-Dispensation, but that the Church may appoint what day she pleaseth*: I reply.

To appoint a weekly day of Worship is not in the power of the Church, &c.

1. What force or authority can such a human Precept have upon any Man's Conscience, *i. e.* the observance of *one day in every week* free from all worldly Business, if God requires it not?

2. Then also it would follow, that God doth admit vile Man to share, or partake of equal Honour with himself; *i. e.* that tho he will appoint the Ordinances of his own Worship, and have all that Glory to himself, yet Man shall have the honour to appoint the *precise, constant time* of his Worship, which is next in point of honour to the other.

3. And by granting Men that Honour and Dignity, it may let in by parity of reason, a Power to *alter*, and *change*, if not *add* new Laws and Ordinances of Worship also.

4. Besides, it will also follow, that the Church on the *first day of the week* doth not meet together by Divine Appointment, if all days are alike, but only by human Authority.

5. Moreover, perhaps one part of the Church may be for one *day in four*; and another less zealous may be for *one day in a fortnight*; nay, one *day in a month* some may say is sufficient.

So

So that it would put all things into confuſion; for how can a human Law, or the bare Authority of a Church, without the Divine Appointment of Chriſt Jeſus himſelf, awe the Conſcience? Moreover, perhaps ſome would be for no day at all; and what then would become of the publick and private Worſhip of God?

That *Notion* therefore, that every day is alike, is moſt hateful to God no doubt: for as ſoon as he eſtabliſhed a viſible Church, giving a *ſtinted, ſtated Worſhip, Laws* and *Ordinances*, he appointed himſelf the preciſe time of Worſhip under the Law; and the *equitableneſs*, as well as the Divine Authority of *one day in ſeven*, is, as I have proved, perpetually obligatory upon all his People. For the further clearing of this, pray conſider that,

1. Chriſt is Lord of the Sabbath, and of that Day God would have obſerv'd under the Goſpel: and tho he hath diſpenſed with the obſervance of the ſeventh Day, or aboliſhed that, yet as Lord and Lawgiver he hath inſtituted a weekly day of Reſt for his People, and for his ſolemn Worſhip in Goſpel-times. And none have this Power but himſelf alone: For ſhall the *Servant* appoint what *preciſe time* his *Maſter*'s buſineſs ſhall be done, or ſet the times when his Maſter's *Family* ſhall have their diſtinct Meals, or be fed? No certainly.

Therefore, as Reverend Dr. *Twiſs* obſerves, if any pretend that Chriſt hath delegated this Power of his to his Church, it ſtands upon them to make it good. *Chriſtian Sabbath*, p. 127.

What times God himſelf took to work in, or to reſt after Creation, the ſame proportion of time (as Dr. *Lake* hints) did he aſſign to Men, and made his Pattern a perpetual Law. So then of our time God reſerves a ſeventh part for his Service.

The reserving (saith he) a *seventh* part I hold to be God's Ordinance, who is not variable in his choice, but as everlasting as the World.

And so should the hallowing of the Seventh-day from the Creation have been, had it not been for Sin; for what could have altered it but a new Creation?

2. But Man having sinned, and so abolished the first Creation *de jure*, tho not *de facto*, God was pleased to make by Christ an instauration [or renewal] of the World (he means, as I conceive, God so abolished the *old Creation*, that no precise Day remains to be observed in the remembrance of it) and by Christ in redemption hath made a new Heaven and a new Earth; and *old things being passed away; all things are become new*: Yea, every man in Christ is a new Creature (or of the new Creation.) And as God when he ended his Work of the first Creation, made a Day of Rest, and sanctified it; So Christ when he ended the Work of Redemption, made a Day of Rest, and sanctified it; not altering the proportion of Time which is perpetual, but taking the first of seven for his portion, because it sutes with his *new Creation*, and with his entring into it thro him; that old being a Legal Rite, and suting with the Covenant of Works, which is abolished with the Covenant it self; but the new, the first of seven, remains for ever.

3. For the further clearing of this matter, consider, that under the first Creation God required one Day in seven for himself: But the precise Seventh-day being a *Judicial* Law, is gone; yet the equity or equitableness of one Day in seven as due to God, to be improved to his Glory for ever, remains.

The equity of Precepts may abide.

4. God

4. God then gave poor Servants and Cattel, one Day of Reſt in ſeven; the laſt Day of ſeven is gone, but the equity or *equitableneſs* of one Day in ſeven for a day of Reſt for Servants and Cattel, remains for ever. *Servants and Cattel ſtill have one day in 7. to reſt in.*

5. God required his People to give his Miniſters under the Law the Tenth of all their Increaſe: the Law of Tithes is gone, but the equity or equitableneſs that his Miniſters under the Goſpel ſhould have as ſufficient a maintenance, remains for ever.

6. Under the Law God required his People to meet together in his material Temple; the Temple is gone, but the equity or equitableneſs of aſſembling together in ſome place or another for Publick Worſhip, remains for ever.

7. Under the Law God's People in their Prayers offered Incenſe: Incenſe was typical, and is gone; but the equitableneſs of our Duty in making our Prayers to God, and confeſſing our Sins, remains for ever.

8. They under the Law had Inſtruments of Muſick when they ſang God's Praiſes: Inſtruments of Muſick were typical, and only ſerved the Jewiſh Worſhip; but the equitableneſs of the Duty to ſing God's Praiſes with Grace in our Hearts, remains for ever.

9. Alſo note, that the *ſecond Commandment* (as given by *Moſes*) injoined the Jewiſh Nation to obſerve the whole *Ceremonial Law*, and all other Precepts of the *Moſaical Oeconomy*. But as the Moral Law is in the hands of Chriſt, the *ſecond Command* doth not injoyn on us the obſervance of thoſe Precepts, becauſe aboliſhed; but it injoyns on us the obſervance of all Ordinances whatſoever Chriſt hath commanded us. Alſo that Clauſe in the *ſecond Command-*

ment, viz. *Visiting the Iniquities of the Fathers on the Children to the third and fourth Generation*; doubtless belonged to the Covenant of Works, and was a temporal Punishment. Doth God do thus under the New Covenant? Moreover, the Promise annexed to the *fifth Commandment*, shews that the Law, as given by *Moses*, only appertained to the People of *Israel*; as also the Preface to them all, *Exod.* 20. 2. doth the like.

10. So the *fourth Commandment* (as in the hand of *Moses*) injoyned the People of *Israel* the observance of the *Seventh-day*: But as the Law is in the hand of Christ, it doth not injoyn us to observe that day, but being a Shadow is abolished. But it doth injoyn us to observe the *first day of the Week*, which Christ (as the *Lord of the Sabbath*) hath instituted under the Gospel in its room, tho not to be observed with that legal *strictness* and *penalty* as the old Sabbath, which was a sign of the Covenant of Works, and gendred to bondage.

Object. *But where is there a Divine appointment of the first Day of the Week; and by whom was it required?*

Answ. This is the cry of our Adversaries: and I answer, that I doubt not but our Lord and Saviour at this time did institute it, and also gave command to his Disciples to observe it. I know some others have cryed, *Where is laying on of hands either upon Elders, or baptized Believers as such commanded?* and so of divers other things: as if every Precept of the Gospel must be laid down in expres words of command because some of them are.

1. But to proceed; Let it be well considered, that as I have proved from the *fourth Command*, that a Time, a sufficient Time for *Rest*, and in the

the *ſolemn Worſhip of God*, is a ſimple Moral Duty:

2. And that God alſo hath there, by an expreſs poſitive Law, laid claim to *one Day in ſeven*, as perpetually obligatory on his People. And as I have alſo proved, that the *laſt Day of ſeven* was only given to the Jews, or People of *Iſrael*; and that it is utterly aboliſhed, it being a ſign of the Covenant of Works:

3. So I ſhall now prove that our Lord has appointed the *firſt day* of the Week for us to obſerve under the Goſpel. For,

Firſt, Conſider, Jeſus Chriſt, the Son of God, as Mediator, is the only Head, Sovereign Lord, and Lawgiver to his Church; and therefore it may ſeem ſtrange, that the ſpecial Day or Time of Goſpel-worſhip in his own Kingdom-ſtate, ſhould not be given forth by himſelf. But that *Moſes* ſhould have that Honour aſcribed to him, and that we ſhould commemorate the glorious Work of the New Creation, or Redemption on the old Day, which was partly appointed for remembrance of the Work of the firſt Creation, is very ſtrange: for the Prophet tells us, that upon the *creating of the new Heaven and the new Earth, the former ſhall be no more remembred*; that is, (as I conceive) not in ſuch a way of remembrance, *i. e.* by the obſervation of that former Day appointed in part on that very account. For certainly God's glorious Works of the firſt Creation ſhall otherwiſe be never forgot, and 'tis evident the Text refers to the Goſpel-day. *Jeruſalem Paul* applys to the New Teſtament Church. Iſa. 65. 17.

Secondly, Now in my Text our bleſſed Lord gives forth his Commiſſion: *Go and teach all Nations, baptizing them*, &c. and then theſe

words are added, *teaching them to observe all things whatsoever I have commanded you.* What many of those Commands were, we know not. It is also said, *Acts* 1. 2, 3. that he was with his Disciples forty days and forty nights, having *given Commandment to his Apostles whom he had chosen.* Yet neither in this place are those Commandments expressed, only he bid them not to depart from *Jerusalem* till they received the promised Spirit, and, *were indowed with Power from on high.* Now no doubt but during these 40 days, he fully settled all things appertaining to his Spiritual Kingdom, and instructed them in all matters they should both do and teach. And can any rationally judg, that he did not then command them which day in *seven* he would have observed as a Day of Rest and solemn Worship?

Thirdly, In the pursuit of what I aim at, consider, that from the day of his ascension into Heaven, till the day of *Pentecost*, there were but *ten days*, during which we do not read they had any special general Assembly for Religious Worship, tho on the two first days some were together, and on both those days he appeared to them. And remarkable it is, that there were two Jewish Sabbath-days between his Ascension and the day of their first general solemn meeting. Now had not the old Sabbath been gone, certainly they had assembled on both those days: but no doubt our Lord had told them on what day they should first meet together, in expectation of the Gift and Promise of the Father; which day he purposed to ratify as the only Day of Gospel-worship, by a marvellous effusion of the Spirit. To me nothing deserves more to be observ'd than this, *viz.* on what day of the Week

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the *firſt general Goſpel-Aſſembly* was held, after our Lord's Reſurrection, and juſt upon (or ſoon after) his Aſcenſion: for no doubt that was the day which Chriſt did ſettle in his Goſpel-Church. And that they were bid to be altogether on this day, and to wait till it was come, ſeems plainly implyed in the very words of the Text, *Act.* 2. 1. *And when the day of Pentecoſt was fully come*; fully come, doth not that denote they waited for it?

Queſt. *Well, and what then?*

Anſw. Why, *they were all with one accord in one place.* Certainly this Aſſembly of the Church on this day was by divine appointment; and our Lord might order their firſt aſſembling together then (I mean on this firſt day of the Week) becauſe *Pentecoſt* fell out then, and becauſe he knew that great multitudes would be together then to celebrate that Feaſt.

And therefore, as S. *Chryſoſtom* notes, *God ſent down the Holy Ghoſt at that time of Pentecoſt, becauſe thoſe men that did conſent to our Saviour's death, might publickly receive rebuke for that bloody Act; and ſo bear record to the power of our Saviour's Goſpel before the World.*

This day, I ſay, was the *firſt day of the Week*; and then the mighty effuſion of the Holy Ghoſt came upon the Apoſtles, *&c.* and no leſs than *three thouſand Souls* were *converted on this Day.* Theſe were two of the moſt wonderful things that ever were done by our Lord. And thus our Lord firſt ratified and confirmed the preciſe Day, which no doubt he had commanded his Diſciples to meet upon, as the Day of Goſpel-Worſhip, before he in any marvellous manner confirmed any Ordinance pertaining to Goſpel-worſhip after his Reſurrection. The Jewiſh Sabbath, I muſt tell you,

you, never was after so glorious a manner confirmed. And remarkable it is, that God *first* gave the Sabbath to the Jews, *Exod.*16. before he gave any written Laws of Worship; they had their Sabbath a month before they came to *Mount Sinai*, where the Law was given. So Christ first confirmed the Gospel-day of Worship, before he confirmed any Gospel-Ordinance of Worship after his Resurrection.

Obj. *But we deny that Pentecost was the first day of the Week, because the Jewish Rabbins suppose that by Sabbath,* Lev.23.11. *is not meant the weekly Sabbath, but the 1st day of unleavened Bread, wherein they are followed by some Christians also.*

Answ. I shall prove that *Pentecost* was the first day of the Week;

1. By the Word of God.
2. By Universal Tradition.
3. By the Testimony of most approved Writers: and then what will become of your fabulous *Rabbinical* traditional Jews, or of such Christians who too fondly admire their Writings which contradict the Holy Scripture?

The day of Pentecost the first day of the Week.

Now, I say, the day of *Pentecost* was not, as *Tillam* and others pretend, the *seventh-day* of the Week, or the Jewish Sabbath, but the *first-day*, or the *Lord's Day*. But let me premise,

1. That *Pentecost* is the same which is called the *Feast of Harvest*, Exod. 23. 16. and the *Feast of Weeks*, Deut.16.10. this all agree in.

2. That it is called by a Greek name *Pentecost* (or the fiftieth day) because always to be observed on the *fiftieth* day from the offering of the *wave sheaf*, as we read *Lev.*23.15,16.

3. Now that this day of *Pentecost* was not upon the Jewish Sabbath, but on the day after it, is expresly asserted in the last mentioned Text, *Lev.* 23. 11. *And he shall wave*

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he Sheaf before the Lord to be accepted for you; n the morrow after the Sabbath the Priest shall ave it. And in *ver.* 15, 16. they were commanded to count from thence seven Sabbaths, nd on the morrow after the seventh Sabbath o keep the *fiftieth day* or *Pentecost*. Observe, he *Sheaf* was to be waved the day after *the Sabbath*; this is spoken in contradistinction to he Feasts spoken of in the 2*d* Verse, which are lsewhere called *Sabbaths*: but here is an *Emhasis* laid on the word [*the Sabbath*] *i. e.* the abbath spoken of *ver.* 3. And that it is not neant of any of those fore-mentioned Feasts, ppears in that there are not any particular easts mentioned, but there is a Command to bserve them, and the word is in the plural umber there. Therefore no particular Feasts, s the first day of unleavened Bread, but the eventh-day Sabbath is directly here meant. or wherever there is mention of *the Sabbath* without a restriction to any other Feasts, it is o be understood of the Seventh-day Sabbath, s *Exod.* 16. 15. *To morrow is the Rest of the oly Sabbath*: the *Emphasis* limits it to the seenth-day Sabbath, and that because there is o other Feast particularly spoken of.

The Wave-offering was the morrow after the weekly Sabbath.

Secondly, Tradition has handed it down to us hat the day of *Pentecost* was the first day of he week; and it is the day call'd *Whit-sunday*. Now if Tradition has failed here, it fails also s to their seventh day: for how do we know his is the first day, or yesterday was the seenth, but by Tradition?

Thirdly, Here I might mention many learned Writers; yea all generally do affirm that *Pentecost* was the *first day* of the week.

Thus Dr. *Heylin*, who was no friend to the *Lord's-day* or Christian Sabbath, saith that *Pentecost*

Hist. of the Sab. par. 2. P. 13.

tecost was the first day of the week.

On the ten Command. p. 263. Mr. *Durham* saith the same.

Sab.Rediv. p. 491. Mr. *Cawdrey* and Mr. *Palmer* say, that *Pentecost* was the first day of the week, and answer the Arguments brought against it.

Christ.Sab. p. 37, 38. Dr. *Wallis* says, *Pentecost* was the first day of the week, and proves it from *Levit.* 23. 15. *The morrow after the Sabbath the Priest was to wave the Sheaf-Offering.* And then he proceeds, 'ver. 15, 16. *To the Feast of* Pentecost *or Feast of Weeks, ye shall count unto you from the morrow of the Sabbath from the day you brought the Sheaf of the Wave-offering; seven Sabbaths shall be compleat, even unto the morrow after the seventh Sabbath shall ye number fifty days,* inclusively taken, as the manner of the Scripture reckoning is, and must needs be so here. It was called the Feast of *Pentecost*, or the *Feast of Weeks*, as *Deut.* 16. 9, 10. which Feast was the morrow after the Sabbath, *i.e.* on the first day of the week.

Owen *on the Sabb.* p. 289. Dr. *Owen* saith, *Pentecost* was the first day of the week. 'When the Lord Christ intended conspicuously to build his Church upon his Work and Rest, by sending the Holy Ghost with his miraculous Gifts upon the Apostles, he did it on this day, which was then among the Jews the Feast of *Pentecost*, or of Weeks. Then were the Disciples gathered together with one accord in observance of the day signalized to them by his Resurrection, *Acts* 2. 1. And by this doth their Obedience receive a blessed Confirmation, as well as their Persons a glorious Endowment with Abilities for the Work they were immediately to apply themselves to. And hereon did they set out to the whole work of building the Church on that Foundation, and promoting the Worship

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'of it, which on that day was especially to be 'celebrated. Thus Dr. *Owen*.

Mr. *Rich. Baxter* likewise proves that *Pente-* Baxt. on
cost was the *first day of the week*, when the Ho- *the Sabb.*
ly Ghost came upon the Apostles: and, saith he, p. 168.
it is not a trifle that the first Sermon to the People was preach'd by *Peter* on that day, and three thousand converted by it, and baptized.

Dr. *Usher* also fully clears that *Pentecost* was the first day of the week always, as you shall hear by and by, who hath finally resolved this Doubt.

4 I have another Medium by which to prove it was on the first day of the week that the Sheaf-Offering was to be waved before the Lord; which is this: No doubt but God did thereby signify that our Lord Christ should on that day rise from the dead, who is said *to be the first-fruits of them that slept.* The *Wave-* 1 Cor. 15.
Offering was, I say, a shadow of Christ's Resurrection. The *Wave-Offering* was a Sheaf of the *first ripe Fruits of Harvest*, and was to be offered the *morrow after the Sabbath.* So Christ is *the first-fruits* of that great Harvest of the Saints blessed Resurrection; and he rose again on the morrow after the Sabbath, and so answered the Type.

Here we have the Gospel *Sabbath*, or Gospel-day of Worship, confirm'd by our Lord Jesus Christ.

As for those who assign the Institution of this day to the Apostles, *It is not*, as Reverend *Owen* observes, *to be imagin'd that they knowing* Owen,
the day observed under the Law of Moses *was* p. 293.
removed, would fix on another day without immediate direction from the Lord Christ. For indeed they delivered, saith he, *nothing to be constantly observed in the Worship of God, but what*

they

they had his Authority for, 1 Cor. 11. 23.

But to return back, because the *Sabbatarians* deny that *Pentecost* was the *first day* of the week, I shall here endeavour further to confute them; and finally to resolve this Doubt, recite some Pages out of a *Reverend Author*, the substance of which I perceive he took out of a *printed Letter* wrote by the famous *Usher* to Dr. *Twist*, who hath, I think, put an end to this Controversy.

Mr. Warren.

Proves that Pentecost *was the first day of the week.*

That *Pentecost* is the first day of the week, is generally taken by Christian Writers; and so it may be evidently proved by the Scripture. Let plain Scripture determine the matter: look into the Statute Laws of *Moses* concerning the Feast of *Pentecost*.

Exod. 34. 21, 22. *Six days shalt thou work, but the seventh thou shalt rest, both in earing-time and in Harvest.*

And thou shalt observe the Feast of Weeks, of the first-fruits of Wheat-Harvest.

Lev. 23. 10, 11, 12, 15. *When ye are come into the Land which I give unto you, and ye shall reap the Harvest thereof, then ye shall bring a Sheaf of the first-fruits of your Harvest to the Priest; and he shall wave it, together with the offering of a Lamb without blemish: on the morrow after the Sabbath he shall wave it.*

And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the Sheaf; seven Sabbaths shall be complete: even to the morrow after the seventh Sabbath, ye shall number fifty days.

So Numb. 28. 26. Deut. 16. 7. *Seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the Sickle to the Corn.*

From the Harmony of which four Texts it appears, that this Feast had three significant Names,

Names, which were all made good at that solemn *Pentecost*, Acts 2.

1. It was call'd the *Feast of Weeks* or of *Sevens*, because from the waving of the Sheaf they reckoned as many weeks to this Feast as there be days in seven weeks; which evidently shadowed out some weekly Festival under the Gospel, the day whereof was noted by that *Pentecost*, Acts 2. 1, 2.

2. It was call'd the Feast of *First-fruits*, and of *Harvest*; because as they began their Harvest upon the first of the fifty days when they offered the Sheaf of First-fruits, so they ended it upon the *fiftieth* day, which was properly the Feast-day: Upon which they offered the *Wave-loaves*. And these fifty days or seven weeks were the appointed weeks of their Harvest; and by the offering of the Sheaf at the beginning of their Harvest there, their after-fruits were sanctified. And the offering of the Loaves on the fiftieth day was not only an Eucharistical Oblation, but also a token of the Harvest being finished.

3. It is called the Feast of *Pentecost*, because Deut. 16. 9.
it was ever kept the fiftieth day; the fiftieth, how reckoned? from the morrow after the Sabbath (that is, the first day of the week) but what mark had they to know their morrow by? *Moses* tells them, *when you shall reap the Harvest of your Land*; or when you begin to reap it, for so 'tis expounded in *Deut.* 16. 9. *Begin to number the seven Weeks from such a time as thou beginnest to put the Sickle to the Corn.* So, that when they began their Harvest, they must begin their account of *fifty* days.

And the first of the *fifty* was the morrow of the Sabbath, or the day following the Sabbath, namely

Dr. Usher *in his Letter to Dr.* Twiss, *p.* 91, 92.

namely the first day of the week: and as they began, so they must end their account on the same day; as the first, so the *fiftieth* day, or day of *Pentecost*, must be on the morrow of the last Sabbath, *Levit.* 23. 15, 16.

And this is injoin'd by the expreſs Command of God, to be obſerv'd as a Statute for ever throughout their Generations.

This is the plain Scripture-account; and who can but obſerve the Wiſdom of God in ordering the matter thus? *viz.*

That this Feaſt of Weeks ſhould never fall upon the ſeventh-day, but always upon the firſt day of the week, the morrow after the Sabbath, or the day immediately following it, if at leaſt his Statute-Law had always been obſerv'd.

And what elſe could this preſignify, as Dr. *Uſher* ſpeaks, but that under the ſtate of the Goſpel the Solemnity of the weekly Service ſhould be celebrated upon that day?

Now I hope that famous *Pentecoſt*, Act. 2. 1. will be no Parable, tho we ſtate it (according to the Divine Oracle) upon the firſt day of the week, the morrow after the Jews Sabbath. We need no Almanack to help us here, the Bible is ſufficient. Nor, ſay I, do we need the Traditions of the blind doting Rabbins.

See Dr. Uſher's *printed Letter.*

But (to proceed) becauſe the Sabbatarians ſtand ſo much upon ſuppoſed Myſteries in the Feaſt of *Pentecoſt*, according to their Traditional Account, I ſhall acquaint them with the real Myſteries of Chriſt accompliſhed exactly according to this Scriptural Account, where they may ſee the Type and the Truth admirably concurring: For as at the time of the

1 Cor. 5. 7. *Paſſover, Chriſt our Paſſover was ſacrificed for us*, and lay in his Grave the whole Jewiſh Sabbath

Sabbath following: So on the morrow after the Sabbath (when the Sheaf of the first Fruits was offered to God) Jesus Christ rose from the dead, and became the *First-fruits of them that slept*; and many of the Saints that slept rose likewise after him. 1 Cor. 15. 20. Mat. 27. 52, 53.

From hence was the Account taken of the seven Sabbaths, or fifty Days; and upon the morrow after the seventh Sabbath (which was our Lord's Day) was that famous Feast of Weeks, that day of *Pentecost*, Acts 2. 1.

Upon which day the Apostles having themselves received the first Fruits of the Spirit, begat three thousand Souls with the Word of Truth, and presented them as the first Fruits of the Christian Church to God, and to the Lamb. Here was the Feast of Loaves in the *Antitype*, that feasted some thousands of Souls.

And from that time forward do the *Waldenses* note, that the Lord's Day was observed in the Christian Church in the place of the Jewish Sabbath. Thus Dr. *Usher*, that Library of Learning.

Object. If it be objected, *That in this Discourse he states Christ suffering at the Feast of the Passover, and so falls in with the vulgar Opinion, which takes the morrow after the Sabbath*, Levit. 23. *for the morrow after the Passover Sabbath.*

I *answer*, That cannot be: for he had declared before that the Sabbath there intended is the weekly Sabbath; and the morrow after it is the first day of the Week: And he cites *Isychius* and *Rupertus* in interpreting it so before him; to whom I shall be bold, saith * he, to add *Nazianzen* who was before them all, who speaking of the Feast of *Pentecost*, says, *This Nation* (meaning the Jewish Nation)

* Mr. Warren. Nazianz. Orat. 44.

uses to consecrate to God, not only the first of their Fruits, and first born, but the first Fruits of their Days and Years also. Thus the illustrious number of Seven has carried the honour of *Pentecost*: for Seven being composed upon it self, makes fifty wanting but one day, which we have taken from this future Age, being both the eighth and the first Day.

His Argument is clearly this, that the Jewish Pentecost was fain to be beholden to the Christians *eighth* day, or first day of the Week, to make up the compleat number of fifty days.

And the like he says a little before concerning their *Jubilee* every fiftieth year: for seven times seven makes but forty nine; to perfect the number, they borrowed the first day of the Week, and so consecrated to God the first of their Days as well as of their Land.

So that this computation of the fifty days to Pentecost, from the morrow of the Sabbath, wants no Authority to back it, either divine or humane.

But the Word of God is our best Warrant; and we may be satisfied that Dr. *Twiss* was no Child at Argument, nor one that would be perswaded on slight grounds; but upon Bishop *Usher*'s discovery of this Truth by the forementioned Scripture-evidence, he professed he received great satisfaction, and acknowledges that the mystery of the Feast of *first Fruits* was opened to the singular advantage and honour of the Lord's Day.

Object. The only Objection against this Interpretation, is the Judgment of Mr. *Ainsworth*, and our *English Annotators*, who take the Sabbath, *Levit.* 23. for the Feast of the Passover Sabbath.

Answ.

Answ. 1. Herein they are led by the common Opinion of the Hebrew Doctors, who indeed are excellent Guides when they keep the *beaten Road* of *Scripture*; but in many things made void the Commandments of God by their Traditions. Let this Mistake lie at their door; for certainly a mistake it is, and that the morrow after the Sabbath could not be the Passover, is clear, because,

2. It must be such a Morrow after the Sabbath as never falls upon the weekly Sabbath: the reason is plain, because it is the beginning of Harvest, when they put in their Sickle to the Corn, or their Harvest, *Levit.* 23. 10. Which they are expressly forbidden to do upon their weekly Sabbath, *Exod.* 34 21, 22. *Six days thou shalt labour, but on the seventh thou shalt rest, both in earing Time and Harvest.* And see how this is coupled with the Feast of first Fruits in the very same place, *Thou shalt observe the Feast of Weeks*, &c.

3. Observe it, if the morrow after the Sabbath, *Levit.* 23. had been the Morrow after the *Passover*, this would often have fallen on the weekly Sabbath: for the Passover being fixed upon the 15*th* of *Nisan*, whenever this 15*th* of *Nisan* fell upon the *Friday*, the morrow after it must be *Saturday*, and so they must begin to *reap* their *Harvest* on the *weekly Sabbath* against the express Command of God.

The *Hebrew Doctors* foresaw this Inconvenience, and had no other way to salve it, but by affirming that this reaping did drive away the Sabbath, and that it was lawful on the Sabbath-day. A most impious Opinion! for it crosses the very Letter of God's Law, *in earing-time and harvest thou shalt rest.*

4. The morrow after the Sabbath, at the be-

ginning of their Account, must be such a Morrow as concludes it, *Levit.* 23. 15, 16. therefore it could not be the morrow after the Passover-Sabbath, or any *Festival*; for there was no such Sabbath at the end of any Account whatsoever.

5. The Passover-Sabbath was fixed to a certain day of the Month, namely, the 15*th* of the first Month; and thus all their other Festivals had their fixed days.

Numb. 28. 17.

But this Feast of Pentecost is no where affixed in all the Books of *Moses* to any certain day of the Month: Nor indeed could it be, unless God should make a Ceremonial Law to cross the Law of Nature; or rather limit the course of Divine Providence, to *ripen* their Corn just against such a day of the Month: which, as Dr. *Usher* observes, is a very great presumption that the Feast of *Pentecost* was a moveable Feast, but immoveable as to the day of the Week; so varying, that it might always fall upon the day immediately following the ordinary Sabbath.

6. The *Antitype* is the best Key to unlock the *Type*: And this is clear in the New Testament; for that Christ was *our first Fruits* in reference to his Resurrection, St. *Paul* assures us; and that he rose from the dead on the morrow after the weekly Sabbath, all the *four Evangelists* do inform us. And *Tho. Tillam* has granted, that these things must be punctually fulfilled by Christ, as well in the Time * as in the Type.

1 Cor. 15. 20.

* *Truth or Antitype.*

From his own Grant therefore I conclude, that the Day of first Fruits was the first day of the Week, and therefore was the Day of Pentecost, to the everlasting honour of that Lord's Day, and the Glory of God the Holy Ghost, who sanctified it by his Presence and Power, sending down a new supply of Tongues from Heaven

Heaven (as if all the Tongues upon Earth were not sufficient) to sound forth the Praises of this Redeemer, and spread the Gospel all over the World on the first day of the Week, as an earnest whereof there was a glorious beginning made on this Day.

The Gospel was now published to some of all Nations, there being a great concourse even of every Nation under Heaven met at *Jerusalem*, *Acts* 2. 5. and at this Meeting three thousand Souls were converted and baptized, *ver.* 41. A double Baptism was indeed dispensed this Day; the Apostles were now baptized with Fire, and three thousand Converts with Water; which was such a Solemnity, as the Church of God never saw the like to that day, nor since.

Our Adversary *Tillam* confesses, that *this was the most glorious Sabbath that ever the Church enjoyed*; only he perswaded himself and others it was the *Saturday-Sabbath*: but herein he befools himself, and deceives others. Pag. 81.

5. 'Tis strange indeed any should once suppose the Feast of Pentecost could ever fall on the Seventh-day Sabbath; because as the Wave-Offering was to be offered the morrow after the Sabbath, so from that very day inclusively they were to count seven Sabbaths, and then the morrow after the last of the seven was the *fifth* day, *i. e.* Pentecost. I need not say any more to this.

To conclude, after all attempts to the contrary, the Glory of the Spirit's Mission rests on the *first day of the Week*: This day the Church of Christ was visited from on high, the Promise of the Father was sent, the blessed Spirit came; the Disciples were assembled, *Peter* preached, and three thousand were converted and baptized; and all this is written: Why the Church

assembled? (as Mr. *Sprint* argues) Why on this Day? Why the Holy Ghost? Why preaching, why conversion, and administration of the Sacraments? Why the Promise of Christ accomplished all on this Day? but still to declare the *Will* of Christ in appointing, blessing, and sanctifying of this Day to his Church, and making it a day of publick solemn Worship, as a Day in all its Prerogatives above all other Days: A Day of Christ's Resurrection, by which we are justified, in which he ceased from his Work, as God did from his on the Seventh, and so hath the same reason for a Day of Rest: the Day of the Holy Spirit's descension, by whom we are sanctified: a Day of assembling and preaching, on which Sinners were converted, and Believers edified; by which the whole Trinity is glorified.

And where is he now, who said, none can prove one whole first Day was kept in religious Worship in all the New Testament? Was not this first Day so kept, and established for us to observe and keep from morning to evening?

SER-

SERMON II.

The Institution and Foundation of the first Day, proved from Heb. 4. 8, 9, &c. *That it is the Day which the Lord hath made for Divine Worship. That the Disciples and Primitive Churches assembling together upon that Day, is a full proof of the same.*

MY Brethren, I have endeavoured to prove, that the first Day of the Week our Lord Jesus Christ hath appointed to be the special Day of *Rest*, and for the Worship of God under the Gospel:

First, By virtue of his Command, who was with his Disciples *forty days giving them Commandments*, &c. before his Ascension, which are not expressed.

Secondly, Because *Pentecost* was the *first day of the Week*, when this Day was confirmed by the miraculous effusion of the Holy Ghost. But to proceed:

Thirdly, My next Argument shall be taken from Christ's Resting, or ceasing from his Works upon that day, as God did from his.

And this indeed I take to be the Foundation of the observance of the first Day; and that which I mentioned last is a clear confirmation thereof.

In order to do this, consider, that each Day to be observed, either under the Law or Gospel, must be comprehended in the *fourth Command*;

and that the change of the old Day takes not away the perpetual Obligation of one day in seven, nor the reason of that positive perpetual Law.

Now there are but two great and general Instances in which God is said to rest, *viz.*

1. That after the *first Creation* was finished, God rested from all his Work, namely, from Creation-work, so as he never will create any material thing again to the end of the World. As to his creating the Soul, that is not the creating of any new *Species* of Beings.

2. The Rest of God-man, after he had finished the Work of Redemption, or the second Creation, which is never to be repeated. Now there is a moral Reason which is deducible from the fourth Commandment, that whenever God rests, there is a Foundation of a day of Rest for Man, comporting with the nature and tendency of each Covenant to which that Rest doth refer.

[*Thou shalt do no manner of Work*, &c. *for in six days*, &c.] The word *for* implys a moral Reason, which makes it applicable to any Rest of God, therefore to God's Rest from the Work of Redemption, I mean that of *God-man*, which is also deducible from *Heb.* 4. Christ rested from his Work, as God did from his.

Heb. 4. v. 10. ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσε ἀπὸ τῶν ἔργων αὐτοῦ.

Therefore there remaineth a Rest for the People of God: for he that is entered into his Rest, hath also ceased from his Works, as God did from his. Here is the Institution of the Lord's Day: For tho this Rest hath a particular relation to the Gospel-day of Rest, *i. e.* of that Grace, Rest, and Peace Christ procured for us, by *his doing all that we had to do*, and of that *burden of Punishment he bore, which we had*

to

to undergo for our Sins; yet not exclusive of a particular Sabbath or day of Rest; but it is directly intended here as the Foundation and Institution of it, because that Rest in the former Verses, which has a more particular respect to the Rest in *Canaan*, is spoken of not excluding God's resting the *Seventh-day*.

Now in pursuit of this I shall here cite some material Passages out of Dr. *Owen* on the Sabbath, who has fully confirmed what I here assert.

How the Creation of all things was finished, and the Rest of God and Man that ensued thereon, hath been (saith he) declared. It hath also in part, and sufficiently as to our present purpose, been evidenced, how the great Ends of the Creation of all, in the Glory of God, and the Blessedness of Man in him, with the Pledg thereof in a *sabbatical Rest*, were for a season as it were defeated and disappointed by the entrance of Sin, which brake the *Covenant* that was founded in the Law of Creation, and rendered it useless unto those Ends——

Dr. Owen *on the Sab.* P. 256.

Hence it could no more bring Man to rest in God; but yet there was the continuation of the obligatory Force of the Law and Covenant, and hence of the Sabbatical Rest in the *Church* of *Israel*, with the especial application of its Command to that People——

In this state of things God had of old determined the *Renovation* of all things by a new Creation, a new Law of that Creation, a new Covenant, and a new Sabbatical Rest to his Glory by Jesus Christ——

And this Renovation of all things accordingly to be accomplished in Christ. 'Tis said, *Old things are past away, and behold all things are become new*; the *old Law*, the old Covenant, old Worship,

2 Cor. 5. 17, 18.

Pag. 258. Worship, old Sabbath, and all that was *peculiar* to the Covenant of Works as such, in the first Institution of it, and its renewed Declaration on Mount *Sinai*, all are gone and *antiquated*. —— And what now remains of them as to any usefulness in our living to God, doth not abide on the old Foundation, but on a new Disposition of them by the *Renovation* of all things in Christ, *Eph.* 1. 10. ——

A *new Law of Obedience* is introduc'd by the *new Creation* in *Christ Jesus* —— And there is a great Renovation thereof shewed in *God's writing his Law in our Hearts*, not here to be insisted on —— God brings over * in this State the use of the *first Law* as renewed, and represented in Tables of Stone, for a directive Rule of Obedience to the new Creature, whereby the first *original Law* is wholly supply'd. Hereunto he makes an addition of what positive Laws he thinks meet. ——— So the Moral Law, tho materially always the same, — yet this old Law as brought over into this *new State*, is *new* also; for *all old things are become new*.

* *That is, God brings over the Law (as given on Mount Sinai) into the hands of Christ.*

And it is now the Rule of our Obedience, not merely to God as Creator, but to God in Christ bringing us into a new Relation to himself, in the *Renovation* of the Image of God in our Souls, and the transferring over of the Moral Law as a Rule, accompanied with *new Principles*, *Motives* and *Ends*.

And now observe, all the Rests of God are founded in his own Rest in his Works; for a
Pag. 262. pledg hereof a day of Rest must be given and observed —— But as the Apostle tells in another
Heb. 7. 12. case, *The Priesthood being changed, there must also of necessity be a change of the Law* —— so the Covenant being changed, and the Rest which was the end of it, being changed; and

the

he way of entering into the Reſt of God, be ng changed; a change of the Day muſt of eceſſity thereon enſue.

And no Man can aſſert the ſame day of Reſt preciſely to abide as of old, but he muſt likewiſe aſſert the ſame way of entering into , which yet, as all acknowledg, is changed. The day firſt annexed to the Covenant of Works (that is the ſeventh day) was conti- ued under the old Teſtament, becauſe the *outward Adminiſtration* of the Covenant of Works was continued.—— But now the new Covenant being abſolutely eſtabliſhed, and the other aboliſhed, both as to its Nature, Uſe, Efficacy and Power, no more to be repreſented or propoſed unto Believers, even the whole of it ; ea, and its renewed Adminiſtration under he Old Teſtament being removed, taken away, nd diſappearing, *Heb.* 8.13. the preciſe day of Reſt belonging unto it was to be changed alſo, nd ſo it came to paſs.

On theſe Suppoſitions we lay, and ought to ay the obſervation of the *Lord's-day* under the New Teſtament according to the Inſtitution of , or Declaration of the Mind of Chriſt, who s our Lord and Lawgiver concerning it. Pag. 164. § 7.

A New work of Creation, or work *of a ew Creation*, is undertaken and compleated *. This new Creation is accompanied with a ew Law and Covenant, or the Law of Faith nd Covenant of Grace, *Rom.* 3. 27. *ch.* 8. 2, 3, 4. *Jer.* 31. 33, 34. *Heb.* 8. 8, 9, 10, &c. * Iſa. 65. 17. ch. 66. 22, 23. 2 Pet. 3. 13. Rev. 21. 1. Rom. 8. 19, 20. 2 Cor. 5. 17. Gal. 6. 15.

To this Law and Covenant *a day of holy Reſt unto the Lord* doth belong, which cannot be the ſame with the *former*, no more than it is the ſame *Law* or ſame *Covenant* which was original- y given, *Heb.* 4. 9. *Rev.* 1. 10.

That this day was limited and determined

to

to *the first day of the week* by our Lord Jesus Christ, is that which shall now further be confirmed.——

Pag. 366. *First*, On this day he rested from his Work by his Resurrection, for then he laid the Foundation of the *new Heavens* and *new* Earth, and finished the Works of the *new Creation*, *when all the Stars sang together, and the Sons of God shouted for Joy.*

The drift of the Apostle here is to shew how the first day is established as our day of Rest under the Gospel.

On this day he rested from his Works, as God did; and was *refreshed*, as God was: for tho he worketh *hitherto*, in communication of his Spirit and Graces (as the Father continueth to do in his Works of Providence) after the finishing of his Works of the old Creation, tho these Works belong thereunto; yet he ceaseth absolutely from that kind of Work, whereby he laid the Foundation of the new Creation: henceforth he dyeth no more, and on this day was he refreshed in the view of his Works, for he saw it was exceeding good.

This the Doctor. shews the Apostle chiefly intends.

Now as God's Rest, and his being refreshed in his Work on the seventh day of old, was a sufficient *Indication* of the *precise day of Rest*, which he would have observed under the Administration of that original Law and Covenant; so the Rest of our Lord Jesus Christ, and of his being refreshed in and from his Work on the first day, is a sufficient *Indication* of the precise day of Rest to be observ'd under the Dispensation of the new-Covenant, now confirm'd and established.

Pag. 267. And the Church of Christ could not pass one Week under the New Testament, or in a Gospel-state of Worship, without this Indication.

For the *Judaical* Sabbath, as sure as it was so, and as sure as it was annexed to the *Mosaical* Administration of the Covenant, was so far abo-

lish'd

ſiſh'd, as not to oblige really the Diſciples of Chriſt in Conſcience to the Obſervation of it, whatſoever any of them might for a ſeaſon apprehend. And if a *new day* was not now determined, there was no day or ſeaſon appointed for an obſervance of an *holy Reſt* unto the Lord, nor any pledg given us of our entering into the Reſt of Chriſt.——

Accordingly this *Indication* of the Goſpel-day of Reſt, and Worſhip, was imbraced by the Apoſtles, who were to be as the *chief Corner Stones* in the *Foundation* of the *Chriſtian Church*. For immediately they aſſembled themſelves on that day, and were confirmed in their Obedience by the Grace of our Lord in meeting with them thereon, *Joh.* 20. 19, 26. § 10.

And it appears on this day only he appeared to them, when they were aſſembled together, altho *occaſionally:* he ſhewed himſelf to ſundry of them at other ſeaſons.—— Moreover, from this time forward *this day* was never without its ſolemn Aſſemblies, as ſhall further be cleared afterwards. Thus the *Doctor.*

He then proceeds further to prove more fully from this of *Heb.* 4. the Foundation and Inſtitution of the Lord's-day; in which he has certainly not only out-done all Expoſitors before him, but hath made it very plain that the firſt day is here by the Apoſtle declared to be eſtabliſhed by Chriſt's *Reſt*, and our reſting in him; and to be the day of Reſt and ſolemn Worſhip under the Goſpel, as God's reſting from his Work was the Foundation of the old Sabbath.

He cites *Heb.* 4. 3——11. moreover, he opens the many *Reſts* mentioned, and proves the *Reſt* ſpoken of in the *Pſalms* to intend the *Reſt of Chriſt* and his People in the Goſpel-Diſpenſation; Pag. 269, 230, 231, &c.

tion; and not the eternal Rest above, but that Rest which all that *believe do enter into*, after Christ had done all our Work, and *ceased*, or *finished his Work* for ever, as God finished his; and as a pledg of his Rest, hath left us a day of Rest: *There remaineth therefore a Sabbatism for the People of God.* Here is both the Foundation and Institution of the *first day* as a day of Rest, or a Gospel Sabbath; and the manner of our entering into it, as well as the abrogation of the old day.

Pag. 275. § 20. The Foundation, saith he, of the whole is laid down, *ver.* 10. *For he that is entered into his Rest, has ceased from his Works, as God did from his:* i. e. that as God ceased working, rested, and took satisfaction and *complacency* in his Work, never working any more in creating, and so a Rest followed on that day; so Christ ceased and rested from the Work of Redemption on the *first day*, and a Rest followed for us on that day, he taking Rest and Complacency in his Work.

There is the *Rest* of the one and the other; and these (saith he) also have their mutual proportion. Now God rested from his own Work of Creation,

1. By *ceasing from creating*, only continuing all things by his Power in their order and propagation to his Glory.

2. By his Respect to them, and Refreshment in them, as those which expressed his Excellencies, and set forth his Praise, and so satisfied his glorious Design.

1. So Christ also must cease working, *i. e.* he must die no more, suffer no more, but only continue the Work of his Grace and Power in the preservation of the *new Creation*, and the orderly increase and propagation of it by his Spirit.

2. He

2. He takes delight and satisfaction in the Works he hath wrought; *for he sees of the travel of his Soul, and is satisfied.*——In brief, all that he did and suffered in and from his Incarnation to his Resurrection, as *Mediator* of the Covenant, with all the Fruits, and Effects, and Consequences of what he so did, whereby the *Church* was built, and the *new Creation* finished, belongs to his Works. P. 284.

His Rest that ensued on these Works, hath two parts: (1.) A cessation from his Works, which was eminent, and answered God's Rest from his Works. (2.) Satisfaction in his Works, and the glorious Product of them, as those which had an Impression on them of his Love and Grace, *Psal.* 16. 7.

Christ ceased from his Work on the day of his Resurrection.

Now lest any should suppose that Christ rather ceased from his Works, when he died, because it is said *'tis finished*, &c. which certainly refers to all those things that were Types or Prophecies of him to that time; for the Work of *Redemption* could not be finished till *he rose from the dead:* Take what the Doctor further saith to this. It remains, saith he, only that we enquire into Christ's entrance into his Rest, both how and when he did so, even as God entered into his on the *Seventh-day*. For this (saith he) must limit and determine a Day of Rest to the Gospel-Church. Now this was not his lying down in the Grave. His Body indeed there rested for a while: But that was no part of his *mediatory Rest*, as he was the Founder and Builder of the Church. For, P. 284. Sect. 23.

1. It was part of his Humiliation: Not only his death, but his abode and continuance in the state of death was so, and a principal part of it: For after the whole human Nature was united to the Person of the Son of God, to have

have it brought into a state of *dissolution*, or to have the Body and Soul separated from each other, was a great Humiliation. And every thing of this nature belonged to his Work, and not to his Rest.

2. This separation of Body and Soul under the Power of Death was *penal*, a part of the Sentence of the Law which he underwent. And therefore *Peter* declares, that the Pains of Death were not loosed but by his Resurrection, *Acts* 2. 24. This therefore could not be his Rest, or any part of it.

3. Nor did he *first* enter into his Rest, at his *Ascension:* then he indeed took possession of his Glory——But to enter into his *Rest* is one thing, and to take possession of Glory another. ——And it is placed by the Apostle as the Consequent of his *being justified in the Spirit.*

1 Tim. 3. 16.

But this his entring into Rest was in and by his Resurrection from the dead:——For,

1. Then and there he was freed from the Sentence, Power, and Stroke of the Law, being discharged of all the Debts of our Sins, which he had undertaken to make satisfaction for, *Acts* 2. 24.

2. Then and therein were all Types, all Predictions and Prophecies fulfilled, which concerned the Work of our Redemption.

3. Then and therein his Work was done, which answered to God's Creating-work.

Rom. 1. 4. 4. Then and therein he *was declared the Son of God with Power.*———

P. 286. Sect. 24. Thus did the Author of the *new Creation*, the *Son of God*, the *builder of the Church*, having finished his Work, *enter into his Rest:* And this was on the *morning of the first day of the Week.*

And hereby he did limit and determine the Day for our *Sabbatical Rest* under the New Testa-

Teſtament: for now was the old Covenant utterly aboliſhed; and therefore the *Day* which was the Pledg of God's and Man's Reſt therein, was to be taken away, and accordingly was, as we have proved.——

And this is that which the Apoſtle affirms as the ſubſtance of all he hath evinced, namely, that there is a *Sabbatiſm* for the People of God, σαββατισμὸς; the word is framed by our Apoſtle from an Hebrew Original, with a *Greek* Termination; and he uſeth it as that which is comprehenſive of his whole ſenſe, which no other word would be, for he would ſhew there is a *Sabbatical Reſt* founded in the Reſt of God, [God-man] remaining for the Church; and therefore makes uſe of the ſame word whereby God expreſſed his own Reſt, when he ſanctified the *Seventh-day* for a day of Reſt thereon. P. 287. Sect. 25.

Again he further proves, that the Apoſtle aſſerts an *Evangelical* Sabbath, or day of Reſt, to be conſtantly obſerved in and for the Worſhip of God under the Goſpel. Thus far and to this effect ſpeaks Dr. *Owen*.

'Tis, my Brethren, the Apoſtle's buſineſs in this *Chapter*, as the Doctor has proved, to ſhew an Inſtitution of the *firſt day* of the Week, and this upon the great Work of Redemption, and Chriſt's reſting from his Works, as God did from his; as alſo the manner of his entering into his *Reſt*, which was not till all our Work was done by our Surety, and our Burden was born by him for us; for till then we could not enter into his Reſt.

And being in his Reſt, he has appointed this Day as a Pledg thereof, that we may begin with God, give him the firſt Day, and ſo *ſeek firſt the Kingdom of God*. Firſt as to the early days of our Life; *firſt* in the *Day*, and

have it brought into a state of *dissolution*, or to have the Body and Soul separated from each other, was a great Humiliation. And every thing of this nature belonged to his Work, and not to his Rest.

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first in every day of the Week. Brethren, we have Reſt before we work, or labour for it, and ſo work from Reſt, Life and Peace, and not work for Life, or to enter into Reſt that way, as they were to do under the old Covenant. Remarkable is that paſſage of *Paul*, *As many as walk according to this Rule* (that is, the Rule of the new Creature, or new Creation) *Peace be on them.* And as in matters of Worſhip, ſo in reſpect to the new Day of Worſhip, the Apoſtle pronounceth *Peace* to ſuch, *&c.*

And thus I have ſhewed how the firſt Day was confirmed by the miraculous effuſion of the Spirit, and alſo the Foundation and Inſtitution of this Day, as here laid down by the Apoſtle.

The firſt Day made by the Lord for a Day of Reſt, Joy and Gladneſs in God's Worſhip.

Fourthly, My fourth *Argument* to prove the Inſtitution of the firſt Day of the Week, ſhall be taken from *Pſal.* 118. 22, 23, 24. *The Stone that the Builders refuſed, is become the head Stone of the Corner. This is the Lord's doing, and it is marvellous in our ſight. This is the Day the Lord hath made, we will be glad and rejoice in it.*

1. Pray obſerve that our Lord became the Head-ſtone of the Corner on the day of his happy Reſurrection; on this day the Goſpel-Church took its beginning: On this day he entered into his Reſt, and was inveſted with actual Victory over all his Enemies, and clothed with Soveraign Power and Authority as King and Law-giver.

2. Well, and what ſaith the Holy Ghoſt? *This is the Day the Lord hath made.*

1. He ſpeaks, as all Expoſitors note, of the particular day of Chriſt's Reſurrection.

2. And that *this is the Day which the Lord hath made:* How made? God created that and

and every day of the Week at firſt. But this Day is conſtituted or made for ſome ſpecial end and uſe, above any other day in the Week: Nothing lies more plain in the Text than this.

3. The Lord hath made it, *i. e.* inſtituted or appointed it to theſe great Ends; not the *Apoſtles*, not the Church, not Man, but the Lord himſelf hath made it.

4. And then the Goſpel-Church, and all Goſpel-Believers ſignified by this word [we] reſolve upon this Great Authority to obſerve it; *we will rejoice and be glad in it.* Here it is foretold that God hath ſingularly *made*, *created*, or *inſtituted* this Day for us, to meet together, and to worſhip him with joy and gladneſs of heart; and accordingly we have proved it was confirmed.

I challenge any man to ſhew us a Reaſon why any day beſides this can be here intended.

Obj. *The Prophet alludes to the general Goſpel-day, or elſe only to that very preciſe day on which Chriſt roſe; not that that day ſhould ſucceſſively be kept.*

Anſw. We deny not but that the general Goſpel-days of Grace came in with this Day: but in the days of the Goſpel this Text alſo ſhews God hath made or appointed a particular Day to be obſerved with rejoycing and gladneſs of Heart, not the *ſeventh* but the *firſt* Day. For it is evident this day was the day when our Lord was made or became the Head-ſtone of the Corner, *viz.* the day of his glorious Reſurrection. Where is the general Day of the Goſpel called a Day made? Is not this as much as that at the beginning the Lord *bleſſed and ſanctified the ſeventh day?* 'Tis not there ſaid he ſanctified it for men ſucceſſively to keep. Now (1.) Here is expreſſed a particular Day;

and what day 'tis, the Verses going before shew. (2.) 'Tis a day made or instituted for singular use. (3.) It is a day made by the Lord to that end. (4.) For us to worship God in, or to rejoice in before him with gladness of our Heart. *God meeteth him that rejoiceth, and that remembers him in his ways.*

1. God hath made or instituted this Day for singular, nay for the highest and chiefest End and Purpose.

2. And what day have we cause to rejoice in, keep and observe like this day? For has not Redemption-work the preference of Creation-work? The Glory of Creation-work was marr'd by Sin; but Redemption-work, Redemption-Grace, restores the Image of God to us again, and puts us into a far better condition than we were in at first.

In Redemption-work the glory of all God's Attributes shines forth, so they did not in the first Creation.

The day of Christ's Resurrection is the day of our deliverance from Sin, the Law, Wrath, Death, Devils, and all Enemies for ever. This is the Day the Lord has made more honorable and glorious, and more to be remembred than God's creating the Heavens and the Earth. Are there any dare say that the first Creation ought more to be remembred than the *second* or the *new* Creation? Or doth the Covenant of Works excel the Covenant of Grace, or the Law the Gospel?

Did God's finishing his Work call for a day of remembrance, and doth not Christ's finishing his Work call for the same? Certainly it doth; and therefore *this is the day the Lord hath made, and we will rejoice and be glad in it.* And doth not the Apostle say, *Heb.* 4. 9. upon the same foot of account, *There remaineth a*

Rest

Reſt (*i. e.* a day of Reſt) *to the People of God?*

This is the day in which Chriſt our Surety received for us our free Juſtification, *i. e.* our diſcharge from the Curſe of the Law, from Sin and Eternal Wrath. On this day Chriſt made an end of Sin, *finiſhed Tranſgreſſion, and brought in* everlaſting *Righteouſneſs*; *therefore this is the day the Lord hath made, and we will rejoice and be glad in it.*

1. The Lord made and created the *Seventh-day*, and afterwards made it a *Sabbath* to anſwer the end and deſign of the *old Creation* and *old Covenant*. So the Lord *created* the *firſt day*; and when the *new Creation* was brought in, he made it for a day of *ſacred Reſt*, and for his ſolemn Worſhip, anſwering the *end* and *deſign* of the *new Creation*.

2. The *Seventh-day* Sabbath was *made* for Man under the legal and typical Church of *Iſrael*; ſo the *firſt-day* was made for Man, the *new Man*, or for all the *true Iſrael of God*, under the *Goſpel*, or for the *Goſpel-Church*.

3. God made the *Seventh-day* an *honourable day*, anſwering his deſign in the firſt Creation; and Chriſt has made this day a more *honourable* day, anſwering his *deſign* in *Redemption*, or *new Creation*.

4. God made the *Seventh-day* a day of *Reſt*, becauſe in it he ceaſed for ever from *firſt-Creation* Works, and took *complacency* in his Works. So the Lord Chriſt hath made the *firſt* day a day of *Reſt*, becauſe in it he ceaſed for ever from the Works of *Redemption*, never to die or offer any more Sacrifice for Sin, and took *complacency* in his Work. *This is* therefore *the day the Lord hath made*; *and we will rejoice and be glad in it.* How made? ſaith one, not by Creation, for ſo it was made before.

5. And as the seventh Day was instituted and confirmed before the Law was given to *Israel*, *Exod.* 16. so the first Day was confirmed, *Act.* 2. by the mighty effusion of the Spirit, before any other Gospel-Precept was confirmed after the Resurrection of our Lord.

Dies Dominicus, *p.* 71.

'It is called, saith Dr. *Young*, *Dominicum*, 'because, as *Austin* notes, — *the Lord made it*: 'this, saith he, perhaps will be of no great 'weight with some, since the Lord made all 'days; but he seems to have made this day 'after a special manner, namely, by his Re'surrection from the dead (the Commemora'tion of which Benefit exceeded the Memory 'of the old Creation) —— or else because it 'was destinated for worshipping the Lord Jesus 'Christ, *&c.*

Thus it was propheſied what Day Christ would ordain for his Service under the Gospel, and which Believers should observe with Joy in his Worship.

Psal. 118. compar'd with *Acts* 4. must needs, saith Mr. *Warren*, be meant the day of Christ's Resurrection; and doth not the Spirit speak expressly, *this is the day the Lord hath made?* it is a day of the Lord's making; and will he [that is *Tillam*] make nothing of that? what else can be made of it, but a Prediction of a Divine Institution, which is equivalent to a Precept; especially when 'tis expounded by an Apostolical Practice, as this hath been? What can a day (made long before in respect of Creation) be stiled the day which the Lord hath made then in respect to a Divine Institution? an Institution then it is, and that on the occasion of Christ's Resurrection.

Fifthly, My next Argument to prove that the Lord

Lord hath appointed the firſt day of the Week as a day of Reſt and ſolemn Worſhip, ſhall be taken from thoſe clear Examples we have in the New Teſtament of the Diſciples, and Churches of Chriſt meeting together in God's Worſhip upon this day.

1. Let this be conſidered, That that day which the Saints and Churches in the Apoſtles time obſerv'd, muſt be the *preciſe* day in every week, which ought to be kept till our Lord comes again. And,

2. That an Apoſtolical Precedent or Example is equivalent, or of like Authority with an Apoſtolical Precept: ſo that had we no more than this, it would be a ſufficient warrant for the obſervation of this day.

Now as the obſervation of the *firſt day*, as I have proved, hath its *Riſe*, *Foundation* and *Inſtitution* from the Reſurrection of our Lord from the dead; ſo we find on that very day the *Apoſtles were aſſembled*, tho Thomas *was not there*; and our Lord on that day appear'd unto them: firſt in the *morning* of that day, to *Mary Magdalen*, *Mark* 16. 9. and *after that* (perhaps about Noon) *he appeared in another form to two of them as they walked in the Country*: And in the Evening of the ſame day he appeared to many of the Diſciples together. *Then the ſame day at evening, being the firſt day of the week, when the doors were ſhut where the Diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt of them, and ſaith unto them, Peace be unto you.* Obſerve how the Holy Ghoſt records it, the *ſame day*; again, *the firſt day of the week* is twice mentioned, that we no doubt ſhould take notice how he approved of their aſſembling on that day, and of his honouring this preciſe day by his

Joh. 20. 19.

Ver. 19.

his appearing three times to one or another of them upon it.

And then after eight days, again his Disciples were together, and Thomas *with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you,* Joh. 20.26.

Observe, that here was one *seventh* day or *Jewish Sabbath*, between the time of their first assembling and his appearing to them, and the *second assembling* and his appearing. And I shall prove anon, by an express Text, that he did not appear on any other day of the week betwixt these two *first days*.

Object. 'Tis objected, *It was not the next first day, but after eight days.*

Answ. 1. Tho this makes nothing for their seventh day, yet would they have it to be on the second day of the week, rather than on the first, having no mind to honour that Day Christ hath honoured.

2. But this pretended Objection is a meer Figment or idle Dream. Their second meeting, Pag. 5. saith Dr. *Young*, was the eighth day from the Cyril, *l.*12. first inclusive. *Cyril* affirms it was the *eighth* or *in* Joh. Lord's-day, the first and last being included. *p.* 10, 26. What tho it be said after eight days? is it not also said that Christ *after three days should rise again?* Mark 8. 31. yet our Lord rose from the dead *on the third* day of his Burial, not after the third day.

So also 'tis said, *Luke* 2. 21. *When eight days were accomplished for the circumcising of the Child, i. e.* on the *eighth* precise day; it was not on the ninth, for the Holy Ghost speaks of the eighth day current, and not finished. So here, after eight days, or on the *eighth* day, is all one.

It might also be on the evening of the eighth day.

day. But ſee what Dr. *Wallis* ſaith to this, who gives many Inſtances to the ſame purpoſe: What we call (ſaith he) a *third day Ague*, the *Latins* call a *Quartan*; and what we call *every other day*, they call a *tertian*. Joh. 2. 19. *Deſtroy this Temple, and in three days I will raiſe it up again*; that is, on the *third* day. They tell *Pilate*, *This Deceiver ſaid, After three days I will riſe again* (meaning thereby the third day after incluſively) and therefore they pray that the *Sepulchre* may be made ſure till the third day, not longer. *Chriſtian Sabb.* p. 20, 21, 22.

After eight days, ſaith Mr. *Warren*, were come, that is, on the *eighth* day, which reckoning the Reſurrection-day incluſively, was juſt that day *ſevennight*, or the next firſt day of the week. *Jewiſh Sabb.* p. 170.

Moreover, let it be conſidered, that this was (as I hinted before) the ſecond ſolemn Apparition of our bleſſed Saviour after he roſe from the dead. For read *Joh.* 21. 14. when he appear'd the next time to them, 'tis ſaid, *This is now the third time that Jeſus ſhewed himſelf to his Diſciples after he was riſen from the dead*: tho this was not on the firſt day (I mean the *third time* he appeared to them) for they were then a fiſhing. Yet note, that they neither met together, nor did he ever appear to them (as we read) on the ſeventh Day: no, he was far from honouring the old Sabbath now aboliſhed, after any ſuch manner.

Nor do we read of any ſolemn aſſembling, and of his Apparition to them but on the firſt day only.

And ought not this duly to be conſidered? Has the Holy Ghoſt left this on record for no purpoſe? Therefore note, that here are *two Precedents* or *Examples* for our Imitation, to meet

meet or assemble together on the first day of the week.

Were there but one such Precedent that they assembled together, and of our Lord's owning them in it by his most gracious Presence, and by breathing on them, upon the *seventh day*, (as I have said) we should not further contend with our Brethren in this matter.

Moreover, the *third time* of their general assembling together, or all with one accord in one place, was I have proved on the first day of the week also, namely on the day of *Pentecost*.

Object. *Tho they did meet together on the first day of the week, yet it was for fear of the Jews, and so no Rule for us.*

Answ. 1. Evident it is that the Apostles and Primitive Christians did celebrate the first day; and this was either by Divine Appointment, or for some other Reasons peculiar to themselves. If by Divine Appointment, then it is a Rule and Warrant for us; but if for some Reasons peculiar to themselves, then some can assign those Reasons.

The principal Reason alledged is, you hear, for fear of being persecuted, and therefore they could not meet on the seventh day, and this made them observe the first.

2. Persecution must not hinder us in our Obedience to God; what, disown God, or his Day of Worship, desert his holy Sabbath? No, had the Seventh-day Sabbath remained, they could not have done thus without great Sin, tho it cost them their Lives.

3. And can it be once imagin'd, had they by slavish fear neglected to keep that Sabbath, and changed the only time of meeting together to another day, that our blessed Lord would have owned

owned them in ſo doing, or vouchſafed his moſt gracious Preſence to them? no certainly, he would (had he appeared to them) rather ſeverely have rebuked them for their great Iniquity, and not have ſaid, *Peace be unto you.*

4. Beſides, it would have been a very abſurd method to avoid Perſecution not to meet on the Jewiſh Sabbath, becauſe they knew how ſuperſtitious the Jews were, and that they would not attempt any ſuch thing on their Sabbath-day, I mean to perſecute, impriſon, or any way moleſt them, had they met on that day. And,

5. Of all days of the week they might rather expect to be diſturbed, perſecuted, or impriſoned, had they met together on the firſt day, eſpecially on that very firſt-day our Lord roſe from the dead; becauſe the Guard of Soldiers were commanded to be together till that day, and beſure would not ſoon, or juſt on the morning of the third day be diſcharged. Beſides, their not finding the *dead Body* might inrage the Soldiers againſt the Diſciples, ſhould they have been together on that day.

6. We will grant the *privacy* of their meeting, and ſhutting the doors might be indeed for fear of the Jews: but yet meet they would, and did; and certainly they were led ſo to do by the Holy Ghoſt, in that Chriſt appeared in the midſt of them on both thoſe days, when they were ſo aſſembled.

Before I cloſe with this, I cannot omit what a Reverend Author hath ſaid about the day of our Lord's Reſurrection.

It was, ſaith he, a remarkable day in many reſpects.

1. It was the eighth *day* in a continued reckoning of days, which was a number of greater

greater Perfection than seven in some respects, witness Circumcision. —— The *Antients* insist much that this Circumcision on the eighth day was a Type of that eighth day on which our Lord rose again from the dead. Thus *Cyprian.*

The first day of the week *a day of great Renown many ways.*

Moreover, the *first day* of the week is a day of greatest Renown, being *first* in order *of Creation*, and the *first in dignity* by our Lord's Resurrection; the *first fruits* of *time*, and the *first of days*, and the only day in which our Lord became the *first fruits of them that slept*, and the *first-born from the dead*, that in all *things he might have the preheminence:* And, say I, the first day of the *new World* or *Kingdom* of the *Messia*, or Gospel-Dispensation. — Again, we have, saith he, another conspicuous Mark to note this day by, above all other days in the week.

Mr. Warren, *p.* 169.

1. That these glorious Apparitions of our now glorious Redeemer were no common Favors, but choice and special Evidences of his owning Providence, both as to Persons and Times—for as he appeared not to all sorts of Persons, but to some select chosen Witnesses, who were either eminently devoted to his Service, or design'd to teach others—so neither did he appear to those Persons every day, but principally and most usually upon the day designed by the Prophets to his Worship and Service, and now consecrated by his blessed Resurrection.

2. Altho it be said that he was seen of his Apostles forty days between his Resurrection and Ascension, yet was he not seen every day during those forty —— that is, by the space of forty days at times, for some times he disappear'd.

3. However it may be supposed that our Saviour

Saviour did appear on other days (as once upon a working day) yet no other day of the Week has he honoured to be denominated as the day of his appearing, but the *firſt day of the Week* only.

Not on the *ſecond, third, fourth*, much leſs the laſt of the Week, the *ſeventh day:* But the firſt is expreſly and *emphatically* noted by name, the *ſame day*, the *firſt day* of the Week Jeſus came and ſtood *in the midſt of them.* Joh. 20. 19.

4. 'Tis evident that our Lord appeared often on this day, gracing it with his Divine Preſence: In the morning to *Mary Magdalen*, and the reſt of the Holy Women; in the evening of the ſame day to the eleven Diſciples, when gathered together in the nature of a Church-Aſſembly.

After *eight days*, or after day-light of the *eighth day* was paſt, he appeared again. Chriſt appeared in the morning of the Reſurrection-day, as well as at the evening; very early as well as very late; to teach us that that whole day is his: 'Tis *that day which the Lord hath made*; not a piece of the day. Thus (ſaith he) I remember Dr. *Hakewell* long ago ſtopt the mouth of this *Objector* *, Joh. 20. 19. *The ſame day at evening, being the firſt day of the Week.* He calls it the firſt day of the Week, tho the evening; to put the matter out of doubt, that this evening was part of the firſt day of the Week——Thus the Holy Ghoſt provides againſt future Errors. *Mr.* Warren, *p.* 178.

Mr. Warren, *p.* 175.

* Tillam.

By Chriſt's ſecond appearance that day *ſeven-night* they might be better inſtructed, witneſs their aſſembling on that day, *Act.* 2. 1. and *Acts* 20.

To conclude this, why our Lord ſhould neglect

lect the Jews Sabbath, and afford his glorious Presence in Christian Assemblies on the First-day of the Week, thus often, and thus eminently, but to establish this day for Sacred Assemblies, and to teach us on what day especially we may expect his Presence and Blessing, I confess I am to seek.

4. We may take notice of the gracious Speeches, Actions, and Transactions of Christ at his several appearings, tending partly to prove his Resurrection, the Ground of our Hope, and the Hinge of the Day. To this purpose, how did he condescend to his poor doubting staggering Disciples, manifesting himself on this day to all their Senses—distinguishing it from all other days by Sabbath-exercises?

Luke 24. 46. Ephes. 1. 16, 17.

1. By his Heavenly Instructions opening the Scriptures, and preaching Peace to his Disciples, and to us as well as them; *Having slain the Enmity by his Cross, he came and preached Peace.* On this day he came with his *Olive-branch* in his mouth, saying, *Peace be unto you.*

2. By giving forth Commissions to his Disciples, *Matth.* 28. 18, 19, 20. *John* 20. 19. *As my Father hath sent me, so I send you. Whose Sins ye remit, they are remitted,* &c. and then breathing upon them the Holy Ghost.

John 20. 26.

3. By convincing demonstrations of his Resurrection, to strengthen the Faith of *Thomas.*

To which some add,

Mr. Warren.

4. His celebration of the Sacred Supper according to that Promise, *I will no more drink of the Fruit of the Vine, until that day I drink it new in the Kingdom of God*: That is, after I rise from the dead, which therefore 'tis like he then did; yea, then he broke Bread, and was known of his Disciples in breaking of Bread as he

he ſate with them (not *at Meat*, as we read it) the word only implys his geſture of ſitting. Thus Mr. *Warren*. Luke 24. 30. Ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν.

'Tis probable he did again celebrate the Sacred Supper among them; for *breaking of Bread* commonly alludes to that: and his being known to them *in breaking of Bread*, may denote that *Ordinance*. But this is very doubtful.

Another indelible mark of Honour fixed upon the Firſt-day of the Week, is the Miſſion of the Holy Ghoſt, or the ſending the Promiſe of the Father as a Royal Gift of Chriſt upon his Coronation-day; ſuch a Gift as was never given before: And that the day of *Pentecoſt* was the Firſt-day of the Week I have fully proved.

SER-

SERMON III.

Proving the First-day of the Week to be the special Day of Solemn Worship under the Gospel, from Acts 20. 7. *and from* Rev. 1. 10. *in which last place it is called the Lord's Day.*

HAving passed through five Arguments to prove the *First-day* of the Week to be the day which Christ hath appointed for his Solemn Worship under the Gospel, I shall proceed to the next Argument.

Sixthly, Because the Churches and Disciples of our Lord Jesus Christ met together upon this day to break Bread, *&c.* Acts 20. 7. *And upon the First-day of the Week, when the Disciples came together to break Bread.* This was the day, it appears, on which they met together, not only for preaching, hearing, praying, *&c.* but also to celebrate the Lord's Supper.

1. Observe, 'tis said in the Context, that *Paul* stayed at *Troas seven days.* And by the way note, that he was there upon one of the Jews Sabbath-days, but then the Church met not together; and it is evident also that *Paul* waited till the *First-day* came, that he might not only preach to them when they were generally assembled together, but also celebrate the Lord's Supper before he departed.

Now that this was the First-day of the Week, none can reasonably deny: But since Mr. *Banfield*, Mr. *Smith*, Mr. *Soarsby*, and others, do doubt of it, take what divers Lear-

Learned Men have said; and first Dr. *du Veil.*

'*Upon the first day of the Week*; *that is, that* Duveil *on*
'*day, as* Sozomon *saith, which is called the* Acts 20.
'*Lord's Day, which the Hebrews called the first* p. 150, 151.
'*day of the Week, but the Greeks dedicated it* Hist. Eccl.
'*to the Sun.* See the Table of Canons lately Ch. 8.
'published by the famous *John Baptist Cotele-*
'*rius*: *It was not before Christ's Resurrection*
'*called the Lord's Day, but the first Day*; *but af-*
'*ter the Resurrection it was called the Lord's Day,*
'*the Lady of all Days, &c.* We have the name
'of the Lord's Day in *Rev.* 1. 10. in *Ignatius*
'his Epistle to the *Trallians* and *Magnesians*:
'And sometimes in *Clement*'s Institutions; also
'in that place of *Ireneus*, which the writer of
'the Answers to the Orthodox in *Justin Mar-*
'*tyr* hath preserved to us———

'*When the Disciples came together*—from this
'place, and that in 1 *Cor.* 16. 2. is gathered,
'that the Christians did then use upon the first
'day of the Week to keep up solemn Meet-
'ings. *Justin* saith, *Upon the day called Sun-*
'*day, all that live in Citys or Country meet in one*
'*place.*

This Meeting (another saith) was upon the Shepherd.
first day of the Week τῇ μιᾷ σαββάτων: Which *on the Sab.*
phrase, tho *Gomarus*, *Primrose*, *Heylin*, and p. 215.
many others go about to translate thus, *viz.*
upon one of the days of the Week, yet this is suf-
ficient to dash that Dream.

That Ἐν τῇ μιᾷ σαββάτων signifys on the first Baxter *in*
day of the Week, the generality of the *Anti-* *answ. to our*
ents both *Greeks* and *Latins* agree; whose Te- *Opponents*,
stimony about the sense of a word is the best p. 157.
Dictionary. And the same Phrase used of the
day of Christ's Resurrection by the Evange-
lists, proveth it, Had it been said that *Paul*
abode seven days at *Troas*, and on the *seventh*
day

day of the Week when the Disciples came together to break Bread, no doubt but these *Sabbatarians* would have made this no small proof to observe the *old Jewish Sabbath*; and I confess it would have been a good Argument for their practice; or had *Paul* and the Churches observed the *seventh day*: and yet they will not allow it to be a proof for the observation of the *first day*.

Christian Sabbath, p. 30, 31.

Dr. *Wallis* tells us, that Mr. *Bamfield* urg'd, that μία is Greek for *one*, and therefore μία σαββάτων may as well be rendered *one day of the week*, as the first day of the week.

Answ. Surely (saith the Doctor) he is not in earnest; such trifling doth more hurt than help his Cause. No doubt but when they met, it was *one day of the week*, we need not be told it; nor need the word *week* be added, he might have said *one day*; nor need he have said so much: But this Author cannot think (nor doth he) that μία σαββάτων doth any where signify other than the *first day of the week*.

In the whole Story of Christ's Resurrection, and what followed on that day, in all the four Evangelists, we have no other word but μία σαββάτων.

The Latin word *pridie* is a *derivative* (or compound rather) from *pra*, *prior*; and *postridie* from *post*, *posterior*: and accordingly (in Latin) *pridie Calendarum* must signify a *day before* the *Calends*. But can any man think it is meant of any day? No, but *the next day before*.

So if we say, Christ was crucified one day before the Sabbath, and rose again one day after the Sabbath: This one day is the next day. And so any man who hath not a mind to cavil will understand it. And so μία σαββάτων, one day

day after the Sabbath, muſt needs be underſtood of the next day after the Sabbath, nor is it ever uſed in any other ſenſe. If it were to be underſtood of *any* day indefinitely, it ſhould be τις, ſome day after the Sabbath; not μία, one day after. Thus Dr. *Wallis*.

See how hard theſe men are put to it, in labouring to caſt away, nay tread under-foot the glorious day of our Lord's Reſurrection. And 'tis ſtrange to ſee how men, to maintain their Errors, will quarrel and find fault with the Tranſlation of our Bible.

'Tis manifeſt therefore, that there was a Religious Aſſembly of the Chriſtian Congregation at *Troas*, on the firſt day of the week, for celebration of the Lord's Supper, and preaching; and *Paul* with them: which I take to be the celebration of the Chriſtian Sabbath. *Dr.* Wallis, p. 32.

Obj. *However this, Mr.* T. Bamfield *ſays, is but one Inſtance.*

Anſw. True (ſaith the Doctor) this is but one (but we have heard of more before, and ſhall hear of more by and by) yet this one is more than he can ſhew for more than two thouſand five hundred years, from God's reſting on the Seventh-day, *Gen.* 2. 3. till after *Iſrael* was come out of *Egypt*, Exod. 16. during which time he would have us think the Seventh-day was conſtantly obſerved. And if he could ſhew any one Inſtance of *Enoch*, *Noah*, *Abraham*, or others, where ſuch a Religious Aſſembly for the Worſhip of God was held on the Seventh-day in courſe from the Creation, he would think his Point well proved, tho no more were ſaid of it than is of this.

Whereas now as to the time from thence to the Flood, he brings no other Proof, but that *Abel*, *Enoch*, and *Noah* were good Men (as no

day of the Week when the Disciples came together to break Bread, no doubt but these *Sabbatarians* would have made this no small proof to observe the *old Jewish Sabbath*; and I confess it would have been a good Argument for their practice; or had *Paul* and the Churches observed the *seventh day*: and yet they will not allow it to be a proof for the observation of the *first day*.

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Whereas now as to the time from thence to the Flood, he brings no other Proof, but that *Abel*, *Enoch*, and *Noah* were good Men (as no

doubt but they were) and therefore it is to be presumed they kept a Sabbath, and that upon the seventh Day: which is to beg the Question, not to prove it. Thus the same Author.

Object. *But it is objected that it was an occasional and accidental meeting for common eating.*

Answ. 1. It was a full Assembly, that is evident: for some were fain to get up into the Windows three stories high, as *Eutychus*, ver. 8. the lower Room would not hold them; therefore it was no small meeting.

2. 'Tis said, they *came together to break Bread.* What, is *Paul* so thoughtful of eating and drinking, to refresh his Body with them, as to stay seven days for that? No, no, it was a better Feast he hunger'd after, *to break Bread*, saith the Text; to receive the Eucharist, says the *Syriac* Translation, that is, to receive the Lord's-Supper upon the Lord's-day.

See Mr. Warren, p. 201.

3. But why must *Paul* break the Bread to them? *ver.* 11. had it been common Bread, no doubt but good Manners had prevented that, and not put him upon any such Service as to cause him to carve for them all.

4. We know the celebration of the Lord's-Supper is call'd *breaking of Bread*, Acts 2. nor is there reason to conceive it was any other sort of breaking of Bread, but that this is meant here.

That it was no festival Day, *not the first day* of *unleavened Bread*, Mr. *Hughes* has proved. But there is reason, saith he, to believe this was sacramental Bread; for the Church came together to break this Bread (so they were never said to do in breaking any other kind of Bread) and *Paul* brake that which was properly Bread among them; but for breaking of Bread to the hungry, it is not always meant of Bread literally,

Hughes *on the Sab.* p. 160, 162.

rally, but of means whereby they may procure them Bread and Neceſſaries. Neither, ſaith he, did the Church purpoſely come together for this, but rather ſent it from Houſe to Houſe. Nothing hinders then but that this Bread broken, put *ſynecdochically* as a part for the whole, doth note the Lord's-Supper. Take what Dr. *Du-Veil* has ſaid.

To break Bread; to wit, that was conſecrated to be a Symbol of the Body of Chriſt, offered for us upon the Croſs. Hence the *Syrian* render it, *That we might break the Euchariſt.* The *Arabick*, *that we might diſtribute the Body of Chriſt.* The *Ethiopick*, *To bleſs the Table.* All underſtood it of this holy Rite, by which the Lord Jeſus would have the memory of his bitter Death to be celebrated by his Diſciples. Compare this with what he ſays on *Acts* 2. 42, 46. Du-Veil on Acts 20. 7.

Object. Again it is objected, *That they did not break Bread on the firſt day, becauſe* Paul *continued preaching till midnight.*

Anſw. 1. It was principally to this end they came together on the firſt day, which ſhews it was their uſual Practice ſo to do.

2. They might break Bread firſt, and did no doubt; and then *Paul* might renew his Speech, and continue preaching till midnight. The order of words in a *hiſtorical* Relation are not always to be followed.

3. *They did break Bread*; and if it was after midnight, yet that extraordinary occaſion of *Paul*'s preaching, being *ready to depart*, might be by the Lord diſpenſed with, tho the proper ſeaſon to adminiſter that Ordinance be on the firſt day of the week. For who will ſay, that Ordinance upon an extraordinary occaſion may not be adminiſtred on another day of the week?

so that tho this should be granted, I see not how it hurts our Cause.

Object. *The Greek reads it first of the Sabbaths; and say what you will, 'tis doubtful what day this was.*

Answ. Dr. *Wallis* has said enough to clear this to all that are willing to be satisfied: yet I shall add another learned Writer; *Acts* 20. 7. 1 *Cor.* 16. 2. in which place (he shews) 'tis the same called by the Evangelists μία τῶν σαββάτων *: so in those places *una Sabbatorum* must be expounded by the Lord's-day, saith *Chrysostom* †, whose Interpretation *Hierom* allows, and expounds the reason thereof; *ad Hebidum quæst.* 4. because, saith he, every week is divided into the Sabbath, into the *first*, and *second*, and third, and fourth, and fifth, and sixth days; which the Heathens call'd by the names of their Idols and Elements: and therefore in those Fathers opinion, *una Sabbatorum* (by Enallage of the plural number for the singular; for it's seldom read in the singular number in the *Old Testament*, which the Writers of the New Testament do imitate) and *prima Sabbatorum* are all one: for the name of Sabbath among the Antients denoteth not only the last day of the week, but the whole week——The Hebrews called the whole week Sabbath. And in this sense is the Pharisee to be understood about the Sabbath — he glories of fasting δὶς τοῦ σαββάτου, *quasi* twice a Sabbath: There by Sabbath we must of necessity understand the whole week, by an *Hebraism*, and not the last day thereof. For the Pharisees (as most learned Searchers of Hebrew Antiquities have often observ'd, which thing *Epiphanius* put us in mind of) instituted two Feasts every week, namely on Monday and Thursday: therefore the Lord's-day was

Dr. Young's *Lord's-day*, p. 69.

* Mat. 28. 1. Mark 16. 1. Luk. 24. 1. John 20.

† *Hom.* 45. *in* 1 Cor.

Cont. Hær. *l.* 1. *c.* 10.

was called μία σαββάτων, or *una Sabbatorum*, as in the Evangeliſts and Apoſtles, ſo in the Writers of the following Age. He that will look into their Writings, ſhall find Examples enough.

Thus this place doth ſufficiently tend to prove, with the other Text before mentioned, that the firſt day of the week the Goſpel-Churches did obſerve as the ſpecial day of ſacred Worſhip; and that it was the firſt day of the week, the generality of the Antients both *Greek* and *Latin*, it is evident, do agree.

Moreover, here are many things worthy of our Conſideration.

(1.) That this meeting was for publick Worſhip, as preaching, breaking of Bread, *&c.*

(2.) That the Holy Ghoſt on purpoſe records the preciſe day; *Paul* having waited at *Troas* the ſix former days, till this day, the firſt day of the week, came: tho no doubt they might have ſome other private occaſional meetings on other days before, for *Paul* beſure was not idle.

(3.) That their coming generally then together, was not *new*, nor *occaſional*, but their *common practice*, or *uſual day of aſſembling together*, to preach and adminiſter the *Lord's-Supper*.

(4.) It is clear, that by a ſpecial applying of theſe Exerciſes to that Day, and by mentioning that Day to this end, it was their moſt ſolemn Day in ſeaſon to meet upon, and that the old Sabbath was not, but was aboliſhed with the Covenant of Works.

(5.) Nor is it likely that *Paul* would have ſtay'd there, who was ready to depart, had not that day been the day of ſolemn Worſhip, when perhaps many in the adjacent places came

together. Nor would they have slipt over the seventh Day, without any notice taken of that; for it necessarily shews they had no regard to the old Sabbath: which the Disciples would be sure never have done, if there had been so great a Sanction for that day as for the *first* day of the week.

On the Sab. p. 390. (6.) As Dr. *Owen* notes, the Disciples came together without an extraordinary warning, or being sent to, or call'd together in answer to their Duty; which they were accustomed so to do. Such, saith he, is the account that *Justin Martyr* gives of the Practice of all Churches in the next Age, *i. e. on the day called Sunday there is an Assembly of all Christians, whether living in the City or Country*; and because of their constant breaking of Bread on that day, it was called *Dies Panis*. *August. Epist.* 118. And *Athanasius* proved that he brake not a Chalice at such a time, because it was not the first day of the week when it was used.

Socrat. *lib.* 5. *cap.* 22.

And whosoever reads this Passage without prejudice, will grant, that it is a marvellous, abrupt and uncouth Expression, if it do not signify that it was the common observance among all the Disciples of Christ, which could have no other Foundation, but that only laid down before, of the Authority of the Lord Christ requiring it of them.

And, saith he, I doubt not but *Paul* preach'd his farewel Sermon (after all the ordinary Service of the Church was perform'd) which continued till midnight. And all the Objections I have met with against this Instance, amounts to no more than this, *i. e. that the Scripture says that the Disciples met together to break Bread, yet indeed they did not so.* And this, by what the *Doctor* says, vanishes into Smoak.

1. From the whole I may argue: If the Apoſtles and Primitive Chriſtians did obſerve the firſt day of the week as their prime and chief time for ſolemn Worſhip in ſeaſon, and paſſed over the old ſeventh Day; then is the firſt day of the week, and not the ſeventh, that preciſe Day Chriſt has appointed to be obſerv'd in his ſolemn Worſhip under the Goſpel. But this was the prime and chief time for ſolemn Worſhip in ſeaſon, *&c. Ergo.*

2. And if thoſe meetings on the *firſt day* were not ſuch as uſed to be formerly on the *ſeventh* day, I deſire to know a reaſon, 1. Why their Meetings on the *firſt day* ſhould be particularly recorded, rather than their Meetings on the ſeventh. 2. And why alſo the one is ſo oft mentioned, *i. e.* their Meetings on the *firſt day*, and no mention at all that they met on the *ſeventh day* in the New Teſtament, from the Reſurrection of Chriſt, as a Church-aſſembly to worſhip God, or diſcharge any part of Religious Duties; nor of their meeting on the *ſecond, third, fourth*, &c.

Object. *But it ſeems as if they came not together till the evening of this day, tho it was the firſt day of the week; and ſo it proves not that this whole day ought to be kept in ſolemn Worſhip.*

Anſw. For this there is not the leaſt ſhadow of Proof. What tho *Paul* continued his Speech till midnight; might not ſome other Miniſters ſpend the former part of the day in Preaching, Exhortation, or in Prayer? Or, might not *Paul* (as ſome of us do) preach twice himſelf on that day, and they refreſh themſelves about the middle of the day? I find one Author ſpeaking thus: Paul *ſpending this whole day in that Service, and continuing his Sermon till midnight* (*yet* p. 264. Durham *on the Ten Command.*

(yet accounting it still one day) in solemn meeting, doth confirm this Day to be more than an ordinary day, or than other days of the week, as being specially dedicated to these Services and Exercises, and totally spent in them. It is said, that *they came together* on the *first day of the week*; and no doubt but it was in the morning of that day, for so we find they did on the same day of the week, *Acts* 2. 1, 2. for when *Peter* began to preach, it was but the *third hour*, which is our *nine of the Clock* in the morning.

The Lord's day the first day of the week, Rev. 1. 10.

Sixthly, My sixth Argument to prove that the first day of the week ought to be observed as a day of Rest and solemn Worship under the Gospel, shall be taken from that Appellation given to this day, *Rev.* 1. 10. where it is called the Lord's-day; *I was in the Spirit on the Lord's-day.* Surely this *Royal Name* or Title adds no small honour to this illustrious Day: as it was the first day of Time mentioned in the beginning of the first Book of the Bible; so it is the last day of Fame noted in the beginning of the last Book of the Bible, to the Praise of him who is our *Alpha* and *Omega*. The very Name speaks the Lord Christ to be the Author of it, who upon the day of his Resurrection was declared both Lord and Christ. I find, saith my Author, an elegant and pious Poem written by *Sedulius* an Antient Christian * *Jerom's Junior*, being by him translated to this effect:

Mr. Warren, *p.* 191.

* *Vid.* Sixti Senensis Biblioth. Sanct. *p.* 308.

After sad Sabbaths th' happy Day did dawn,
Whose lofty Name from Lord of Lords is drawn:
A blessed Day, that first was grac'd to see
Christ's rising, and the World's Nativity.

I

I ſhall endeavour to prove that after Chriſt's Reſurrection and Aſcenſion there was a peculiar Day belonging to the Lord above any other day of the week; and that this Day was not the old Jewiſh Sabbath-day, but the firſt day of the week.

1. That there was a peculiar Day, or one preciſe Day of the week obſerved to the Lord, in which the Churches aſſembled together for the Worſhip of God, none will deny: God lays claim to one day in ſeven as his Day.

2. And now that this was not the *ſeventh day* of the week appears, becauſe we no where read that any one Goſpel-Church ever aſſembled together on that day from the Reſurrection of Chriſt. Now if that had been the Day the Lord Chriſt had appointed as *Mediator* and *Lawgiver*, beſure we ſhould have had it mentioned in ſome place, as the very day in which the Churches, or at leaſt ſome one Church did meet together: but this we do not find, therefore that is not, cannot be the day.

3. We read of their meeting together no leſs than four or five times, from our Lord's Reſurrection and after his Aſcenſion, on the firſt day of the week, *Joh.* 20. 19. and *ver.* 26. *Acts* 2. 1, 2. *ch.* 20. 7. to which I might add 1 *Cor.* 16. 1, 2.

4. No doubt the Apoſtle *John*, when he ſays *in the Lord's-day*, refers to a certain particular Day well known to all the Churches to whom he was to write, nay known to all Believers and Saints of that time.

5. And evident it is, that the Jewiſh Sabbath-day is no where, either in the *Old* or *New Teſtament*, called the *Lord's Day*, tho it is called the *Lord's Sabbath*, and *the Sabbath of the Lord thy God*. *Lord* in the Old Teſtament (as one Iſa. 58. 3.

Dr. Wallis, p. 46.

one observes) is the usual name of God *indefinitely*, without particularizing this or that of the three Persons: And *the Sabbath of the Lord thy God*, doth not appropriate it to the second Person, more than to the *first* or *third*. And tho the second Person, or Christ considered as God, made the World, and gave the Ten Commandments, as well as he gave forth all the Ceremonial Law, the three Persons being the same one God; yet *Christ* is contradistinguished, *i. e.* referring to his Human Nature, or the Anointed of God, as Mediator or *God-man*: And ὁ κύριος, the *Lord* in the New Testament is commonly and peculiarly applied to our Lord Christ, as 1 *Cor.* 8. 6. *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ*, &c. So *Eph.* 4. *One Lord—one God and Father*, &c. and to this Lord doth the Day here refer. In the fourth Commandment, that which is called *the Sabbath of the Lord thy God* (speaking of *Israel*) is meant of God indefinitely, and not of one Person contradistinguished to the other *Two*.

The Work of Creation is commonly ascribed to God the Father, and so the old Seventh-day Sabbath is properly the Father's Day, not Christ's, tho all the three Persons created the World.

1 Cor. 10. 21, 22. ch. 11. 27.

6. This day is called the *Lord's Day*, in a like sense as the *Holy Supper* is in some places called the *Lord's Supper*; in which places is meant the Lord Christ, God and Man. This may answer their common Objection, *viz.*

Object. *It might be called the Lord's Day in respect of God the Creator, not of Christ the Redeemer; and therefore may be meant the Seventh-day Sabbath: Besides, the World was made by Christ*

Christ, and he gave the Law on Mount Sinai.

I further tell them, this Name or Appellation [Christ] refers to our Lord as Mediator, or as he is *God and Man:* But the *second Person* was not God and Man when the World was made, or when the Law was given on *Mount Sinai.* Tho the second Person, or Christ as God, created the World, and with the Father and Holy Ghost is that one God that gave the Law; yet Christ the *Anointed*, or as Mediator, God in our Nature, actually existed not till the fulness of time was come.

(2.) And why may not they call the *Lord's Supper*, and the *Lord's Table* so, with respect to God the Creator, or Christ as Creator?

(3.) Consider that in the New Testament Christ as Mediator is actually exalted to be Lord of all; of all Persons, Men and Angels, and of all things: *For to this end Christ both died, and rose again and revived, that he might be Lord both of the dead and living*, Rom. 14. 9.

(4.) So that as the term *Lord* is peculiarly ascribed to Jesus Christ as Mediator, so certainly is the day here called *his Day.* And as the Supper is called *the Lord's Supper*, because he instituted it, and it wholly refers to Christ; so the first day is called *the Lord's Day*, because the Lord Christ instituted or appointed it as the special Day of his Worship, and as it refers to his glorious Resurrection.

Object. *If the Scriptures be the Rule to judg whether that day be not the Lord's Day, which (and which only as distinguished from other days of the Week) the Son of Man is Lord of?*

Answ. 1. Christ is Lord of all days no doubt, because he is Lord of all things; but the *Seventh-day Sabbath* is no where appropriated to Christ

Christ as Mediator, nor ever called the *Lord's Day*.

(2.) When 'tis said in the New Testament, that *the Son of Man is Lord* also, or *even of the Sabbath-day*; he shews that it was in his power to dispose of it, for he gives this as a reason for his doing that which the Pharisees counted Sabbath-breaking, and by which he oftentimes offended them. And so it is far from being a reason of his establishing it to abide a Sabbath in his Kingdom-state. And, as one well observes, it seems plainly to mean, that that being a positive Law belonging to *Moses*, our Lord had power to change it, or dispense with it, as well as other Positive and Mosaical Laws. As
Eph. 1.22. it is said, *He hath made him Head over all things to the Church*, not Head to all things: So he is Lord over all Days, but all are not separated to his Worship.
Joh. 17.2. As it is said, *Thou hast given him Power over all Flesh*—So it may be said, thou hast given him Power over all Days, that he may sanctify one to his own peculiar service and use, and leave the rest common to us to work in.

On the Sab. p. 223. 7. There is, saith Mr. *Shepherd*, no other day on which mention is made of any Work or Action of Christ, which might occasion *a holy day*, but this only of his Resurrection, which is exactly noted of all the Evangelists to be the *first day of the Week*; and by which
Mat. 28.18. work he is expressly said to *have all Power given him in Heaven and Earth*, and to be actually
Rom. 14.9. *Lord of the dead and living*. And therefore why should any other Lord's Day be dreamed of? Why should Mr. *Brabourn* imagin that this day might be some *superstitious Easter-day*, which happens once a year? The Holy Ghost, on the contrary, not setting down the *Month*,

or

or *Day of the Year*, but the *Day of the Week* wherein Christ rose; therefore it must be meant of a weekly Holy-day, here called the *Lord's Day*.

8. This was the day in which Christ ceased from his Work, and rested, as the Father ceased from his Work, and rested on the Seventh-day; and therefore this is his Day, as the other was the Father's Day; there being a day remaining to him, and to us thro him, from the same foot of account in the times of the Gospel, as we have proved.

9. That 'tis this day which is called the *Lord's Day*, because of his frequent appearance on it after his Resurrection, and because after his Ascension he crown'd it with that miraculous effusion of the Holy Spirit, to put a Glory upon it, and to confirm it as that day appointed for his People to wait upon him in.

10. *John*, in calling it the *Lord's Day*, did not surprize the Churches with a *new Name*, but denoted to them the time of his Vision, by the name of the Day, which was well known to them. And there is no solid reason why it should be so called, but that it owes its preeminence and observation to his Institution and Authority. Owen *on the Sab.* p. 292.

And no man who shall deny these things, can give any tolerable account how, when, and from whence this day came to be so called: it is the *Lord's Day*, as the Holy Supper is called the *Lord's Supper*, by reason of his Institution.

11. Because (as I have proved) the Lord hath made it, therefore it is called the *Lord's Day*. This is an Argument (saith a Reverend Author*) used by the Church of God in all Ages, for twelve hundred years. St. *Austin* used

* *Mr.* Will. Fenner *on the Sab.* p. 81.

used it in his time. The Psalmist propheseth of
Psal. 118. 24. the Resurrection of Christ; *The Stone which the Builders refused, is become the Head-stone of the Corner: This is the Lord's doing, and it is marvellous in our eyes.* Our Lord (saith he) expounds it of his Crucifixion and Resurrection; *This is the Day the Lord hath made.* And we desire to be built upon this Corner-stone; *We will be glad and rejoice in this day*, we will keep it as a glorious day, a day of Thanksgiving and rejoicing in God———

Again (he saith) it was prophesied that the *first day of the Week* should be the Sabbath-day,
Isa. 11. 10. *i.e.* the *Lord's Day: In that day there shall be a Root of* Jesse, *which shall stand up for an Ensign to the People; and to him shall the Gentiles seek, and his Rest shall be glorious.* Not only the *Father's Rest* shall be *glorious*, as when he had created the Heaven and Earth, and rested on the *Seventh-day*; but *Christ's Rest* shall be *glorious*: for all Divines agree that the Prophet speaks of the Rest of Christ from the Work of Redemption. As God the Father rested from his Work, and his Rest was glorious for four thousand years together; so Christ's Rest from his Work shall be glorious. Thus Mr. *Fenner.*

Object. Perhaps some will say, *This only refers to the Gospel Spiritual Rest which we have by Christ, and not to a peculiar Day of Rest.*

Answ. The Rest spoken of here may be meant of that; and from thence we have also a day of Rest allowed us: And by comparing this with *Heb.* 4. I can't see but it clearly has respect to this *Day of Rest*, the *Lord's Day*, because the *Seventh-day* is called the *Father's Day of Rest*; and the day of Christ's Resurrection is also *Christ's Day of Rest*, as we have proved.

Object.

Object. *It may refer to the Great Lord's Day, the Day of the last Judgment: I saw the dead, &c. for a thousand years with the Lord is as one day.* Thus the *Sabbatarians.* Rev. 20. 12.

Answ. (1.) These men would have it to be any day, rather than the very day the Holy Apostle means, *i. e.* the First-day; one while 'tis the day of Christ's Birth, or the day of his *Death*, or some *Feast-day*, or else the day of *Judgment*: whereas we find the Gospel-Church observed no day but the *First-day of the Week*, the day of our Lord's Resurrection.

(2.) There is a great difference between these two Phrases, *the Lord's Day*, and *the Day of the Lord*: for such an Interpretation of the *Lord's Day* would render it an uncertain time, and so directly cross the scope of *John* in setting down, (1.) The *Place* where. (2.) The *Day* when. (3.) The *Vision* it self. And, as one observes, 'tis void of all judgment to take it for the Day of Judgment: for in the readiest construction of the words, St. *John* spoke of a Day that was in being before he had the Vision, and a Day well known to the Churches at that time. But was the Day of Judgment then come, or hath it yet been? There are more than a thousand years since *John* was on that Day in the Spirit, &c. This is an idle dream: for *of that day and hour knoweth no Man.* *Mr.* Ley *Sund. Sab.* Mat. 24. 36.

A Learned Writer answers four Questions on this Text, *Rev.* 1. 10. *Mr.* Geo. Hughs of Plym. *Aphorisms of the Sab.* p. 135.

(1.) *How will you prove this to be the First-day of the Week?*

(2.) *How will it be made good that this Name imports a Sabbath?*

(3.) *How can it be declared (or proved) that the Lord himself imposed this Name?*

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Iſa. 11. 10. *i.e.* the *Lord's Day: In that day there ſhall be a Root of* Jeſſe, *which ſhall ſtand up for an Enſign to the People; and to him ſhall the Gentiles ſeek, and his Reſt ſhall be glorious.* Not only the *Father's Reſt* ſhall be *glorious*, as when he had created the Heaven and Earth, and reſted on the *Seventh-day*; but *Chriſt's Reſt* ſhall be *glorious:* for all Divines agree that the Prophet ſpeaks of the Reſt of Chriſt from the Work of Redemption. As God the Father reſted from his Work, and his Reſt was glorious for four thouſand years together; ſo Chriſt's Reſt from his Work ſhall be glorious. Thus Mr. *Fenner.*

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Anſw. The Reſt ſpoken of here may be meant of that; and from thence we have alſo a day of Reſt allowed us: And by comparing this with *Heb.* 4. I can't ſee but it clearly has reſpect to this *Day of Reſt*, the *Lord's Day*, becauſe the *Seventh-day* is called the *Father's Day of Reſt*; and the day of Chriſt's Reſurrection is alſo *Chriſt's Day of Reſt*, as we have proved.

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(1.) *How will you prove this to be the First-day of the Week?*

(2.) *How will it be made good that this Name imports a Sabbath?*

(3.) *How can it be declared (or proved) that the Lord himself imposed this Name?*

(4.) *What influence had* John *upon him in declaring this Name?*

He gives excellent Answers to all these Querys: I shall cite but a part of them.

(1.) No indefinite or undetermined time is meant by this day, as some would have it; but 'tis a distinct and determined day, owned by the Lord: the word is plain, the *Lord's Day*, noting one single day.

(2.) Neither can it refer to the Seventh-day: 'tis as irrational to say this *Lord's Day* is the *old* Sabbath, as to affirm the *Lord's Supper* means the *Passover*.—This *Lord's Day* was revealed after his coming in the Flesh, but the Seventh-day long before. As he was revealed newly in the Gospel, to be *the one Lord Jesus Christ*, our *Mediator*; so a *new day* of his was revealed also, which the Church never knew before, *viz.* his Resurrection, which was notoriously known to be the Lord's Day.

(3.) He proves it can't be attributed to the day of his Nativity.

(4.) That this Title, the *Lord's Day*, was not imposed upon any extraordinary time, by reason of the great Revelation given out to *John* therein.

(1.) He was in the Spirit on the Lord's Day, before he received those Revelations, therefore they could not be the ground of this Appellation—To pretend to *Prolepsis* here, is a miserable shift.

(2.) He writes to the *seven Churches* in *Asia*, and informs them of the Time known to them when he had these Revelations, *viz.* the *weekly Lord's Day*——It is the Day which he himself made to declare himself to be the Son of God, the *chief Corner-stone*, the Foundation of the Church.

Secondly,

Secondly, He answers the second Question, viz. *That this Title imports a new Day of Rest to be his*, for four Reasons: One is this; The word used here denoting the Lord's Day, is but once to be found in the New Testament, where we read of the *Lord's Supper*, and all grant it signifieth an Ordinance where-ever the word is used; and therefore so here. P. 140.

Thirdly, *That the Lord Jesus himself put his Name upon this Day.*

(1.) The giving or bestowing of God's Name on any time, thing, or person, is reciprocal with himself; therefore none but the *Lord* could put his Name upon this day: Who hath the disposing of the Lord's Name but himself?—— Will you say the Apostles, or the Church might do it? What, without the Lord's Commission or Command? They would not, they durst not; God never intrusted any of them to bestow his Glory, or call his Name upon any thing, but only declaratively from himself.

(2.) All Power in Heaven and Earth was given to the Lord Christ, to settle his Church, and to appoint Ordinances, and to change Times according to the Father's Pleasure: therefore he only authoritatively could change the Sabbath, and put his Name upon this Day.

Fourthly, To the fourth Query he saith, The Influence of Power which the *beloved John* had in naming this Day, is only ministeral or instrumental; the Lord Jesus giveth it, and he wrote it. This is the highest of their claim, who are Ministers, by whom Souls are brought to believe the Gospel: And no more was he but a faithful Messenger to declare that to be the *Lord's Day*, upon which the Lord himself had fixed his Name.

And thus enough hath been said to prove that this day, called the *Lord's-day*, was the *first day* of the week: but to put it further out of doubt, in the last place,

12. The Antient Fathers, whose Credit and Authority I see no cause to doubt, have positively declared that it was the first day of the week that *John* called the Lord's-day.

Epist. ad Trall. & Magnes. The *first* I shall mention is *Ignatius*, who was *John*'s *Disciple*, and writes thus: *Let every one that loves the Lord Jesus Christ, keep holy the Lord's-day, which was consecrated to the Lord's Resurrection.*

'*Ignatius*, saith my Author, was not only 'contemporary with St. *John*, but was his 'Disciple, or Scholar: now *John*, according 'to the best account we can have from *Chro-*
Dr. Wallis *Christ. Sab. Part* 1. p. 48, 49. '*nology*, wrote his *Revelation* in *Patmos*, whi-'ther he was banished by *Domitian*, in or 'about the year of our Lord 96; after which 'he wrote his Gospel, and dy'd *anno* 98, or '99. and *Ignatius* dy'd a Martyr under *Trajan* 'in the year 107. —— How long before his
Dr. Young *cites the same Passage also of* Ignatius, *p.* 53. 'Death *Ignatius* wrote his Epistle to the *Mag-*'*nesians*, we are not certain; nor is it mate-'rial. In that Epistle to the *Magnesians*, even 'according to the genuine Edition published 'by Bishop *Usher* out of an antient Manu-'script, not that which is suspected, he doth 'earnestly exhort them not to Judaize, but to 'live as Christians —— not any longer observing 'the Jewish, but the Lord's-day, on which 'Christ our Life rose again. It is manifest 'therefore, saith he, that within eight or ten 'years after *John*'s writing, the Lord's-day 'did not signify the Jewish Sabbath, but the 'first day of the week, on which our Saviour 'rose again. —— Why should any longer doubt

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in this matter? beſure *Ignatius* well knew what day it was that *John* called the *Lord's-day*, who for ſome years converſed with that *beloved Apoſtle* and Diſciple of Chriſt.

I might to this (ſaith this Author) add the Teſtimony of *Polycarp*, who was alſo a Diſciple of *John*, and collected and publiſhed theſe Epiſtles of *Ignatius*, and knew what St. *John* meant by the *Lord's-day*. Polycarp.

He proceeds to *Juſtin Martyr*, who ſaith, Juſtin Martyr an. 129. *his ſecond* Apology.

'He was not converted to the Chriſtian Religion till about the year 129. about thirty 'years after St. *John*'s Death; yet he lived ſo 'ſoon after, that he could not be ignorant of 'the Chriſtian Practice, and what they underſtood St. *John* to mean by the *Lord's-day*; and 'how that Day was obſerved. *On that day commonly called Sunday, there is held a Congregation or general meeting together of all Inhabitants, whether of City or Country; and there are publickly read the Memorials or Monuments of the Apoſtles, or Writings of the Prophets.* ——— Again, *the day called Sunday we do all in common make the meeting-day, for that the firſt Day is it on which God from Darkneſs and Matter made the World, and our Saviour Chriſt did riſe from the dead*, &c.

'In which places, ſaith he, tho it be not 'called *Dominica* *, but *Dies Solis* †, (be- * The Lord's. 'cauſe ſpeaking to a *Heathen Emperor*) yet it † Sunday. 'was then ſolemnly obſerved. ———

''Tis manifeſt therefore that the *Lord's-day*, ἡμέρα κυριακὴ, *Dominica*, or *Dies Dominicus*, 'was the known name of *a Day ſo called* when 'John wrote his Revelation; that it was a day 'of Religious Worſhip, contradiſtinguiſhed to 'that of the *Jewiſh Sabbath*, and ſo obſerved, 'and ſo called by *Ignatius* within eight or ten

'years at most after *John*'s writing that Book; 'which he would not have done if he had not 'thought it to be so meant by his Master St. *John*.

'And in what manner it was observed in 'their solemn Religious Assemblies, *Justin* 'Martyr tells us. He also adds *Clemens*, *Irenæus*, *Origen*, *Tertullian*, &c.

To which I might add *Pliny* that liv'd under *Trajan*, who, tho a *Heathen*, could observe *how these morning Stars used to meet early on this day, and sing Hymns to Christ; and not only sing his Praises, but celebrate his holy Supper on the Lord's-day.*

Warren on the Sabb. p. 195, 196.

And 'tis known to have been the common *Question* put to the Christians by the *Pagans*, *Dost thou observe the Lord's-day?*

The usual Answer was, *I am a Christian, I dare not intermit it.*—O blessed Souls! (saith my Author) because they were Christians, they durst not intermit the *Lord's-day*, tho they lost their dearest Lives for keeping it.——

On Act. 20. p. 150, 151.

The learned Dr. *Du-Veil* cites not only *Ignatius* and *Clemens*, but *Theophilus* Patriarch of *Alexandria*, to the same purpose; also *Sedulius*, and divers other *Antient Fathers*, as *Austin*, *Maximus*, *Isidore*, and *Gregorius Turonensis*, who speaketh thus: *This is the day of the Resurrection of our Lord Jesus Christ, which we properly call the Lord's-day.*—*Eusebius* saith, *We keep holy the Lord's-day.*

Ep. of Ely on the Sab. p. 74.

Dr. *White* cites *Ignatius* his Epistle *ad Magnes.* *Instead of the Sabbath, let every Friend of Christ keep holy the Lord Christ's Day*——*in memory of his Resurrection, the Day wherein spiritual Life received beginning, and Death was vanquished.*

Note, there is a Treatise of *Ignatius* that is excepted against (called his Epistle to the *Philippians*) as spurious: see Mr. *Perkins Prep.* to the *Dem.* of the *Prolem.* This was also approved by Dr. *Twiss*, after compared with the Latin Translation, and two Manuscripts at *Oxon.*

This

This Encomium, saith the *Doctor*, which this holy *Martyr Ignatius* hath stampt as an honourable Character upon the *Lord's-day*, declareth what Esteem the Primitive Church entertained of this day.

Moreover, *Theodoret* has this material Passage, *that they did no longer keep the Sabbath, but led their Lives according to the Lord's-day, in which our Life arose*, meaning our blessed Lord.

Dionysius, Bishop of *Corinth*, saith, *We have spent holy* the Lord's-day (or passed thro it) to the end. *See Mr.* Warren's *Jewish Sabb.* P. 22, 23.

Tertullian, who flourish'd about the year 200, saith, *On the Lord's-day we hold it lawful to feast* *, because it is a day of Joy and Gladness: so that in his time the Title of *Lord's-day* was appropriated to the first day of the week. * *Or unlawful to fast.*

Origen saith, *The Lord rained Manna from Heaven first upon the first Day, which is the Lord's-day, and upon the Sabbath none. Let the Jews understand that even our Lord's-day was preferred before the Jewish Sabbath.* Origen an. 226. Alsted. Chron. Patr.

Athanasius's Testimony is also full: *The Sabbath was of great esteem among the Antients, but the Lord hath changed the Sabbath into the Lord's-day—not we by our authority have slighted the old Sabbath, but because it did belong to the Pedagogy of the Law: when Christ the great Master came, it became useless, as the Candle is put out when the Sun shines.* He affirmed also, that the Sabbath and Circumcision were both of them legal Observances. Athan. an. 326.

Moreover, I might cite *Austin*, *Ambrose*, *Hierom*, and many more, who all testify that the *Lord's-day* was the *first day of the week*, and observed as the special Day in God's solemn Worship. And so all along down to this day

'twas kept, and observ'd even by our blessed Reformers, as the Lord's-day, or a Day of his appointing, *&c.* Therefore from the whole we note, it was no *Popish Innovation*, nor, as *Tillam* falsly affirms, a Device of Antichrist, who changed Times and Laws, *&c.* But no more at this time.

SERMON IV.

Proving there is one day of the week in season *to preach the Word, and that it is the* first Day. *That Collections by Divine Authority are to be made* every first Day, *&c. and that the Churches did meet on that day. That God hath inflicted dreadful Judgments on such as have profaned the Lord's-day. Several Arguments further urged, shewing when the Lord's-day begins, and how it ought to be observed.*

The Lord's Day is that Day in season in which the Word ought to be preached, &c.

Seventhly, Another Argument for the observance of the first Day, shall be taken from *Paul's* Charge to *Timothy*: *Preach the Word, be instant in season, and out of season*, &c. 2 *Tim.* 4. 2. From whence I note, there is one day above all others in the week, *as the day in season* when the Word is to be preached.

1. *In season*, implies a fit time for doing a Work; and so here a particular day Christ hath appointed for his Worship, Prayer, *Preaching*, and Administration of all other Ordinances.

2. But if there was not one *preciſe day* appointed by Chriſt to this end, and all days were alike under the Goſpel; then on all days the Word would either be *in ſeaſon*, or *out of ſeaſon:* but ſince there is a time in ſeaſon, and times out of ſeaſon, I argue, there is one ſpecial Day appointed for thoſe great things to be done upon.

3. *Solomon* ſaith, *to every thing there is a ſeaſon, and a time to every Purpoſe under Heaven*; i.e. a certain ſet time appointed by God to be obſerved with the greateſt diligence to the end for which it is ordained. And hath God ſet a time to every thing, and for every Purpoſe and Work; and yet ſet no particular time for his Worſhip? This cannot be, for we have proved one day *in ſeven* he claims from the *fourth Command*; and in Goſpel-times it muſt be the firſt Day of the week, (1.) Becauſe the old Sabbath is gone. (2.) Becauſe on this day Chriſt *reſted from all his Works, as God did from his.* (3.) Becauſe this Day he owned and confirmed by the miraculous effuſion of his Spirit. (4.) Becauſe on this Day his Diſciples met together, and he approved it by his gracious appearance, and preaching Peace to them. (5.) Becauſe 'tis called the *Lord's-day.* (6.) Becauſe no Church met in a ſpecial manner on any other day, in the New Teſtament. So that this Day is the day in *ſeaſon*, or there is none at all; but that can't be, becauſe there is a ſpecial ſeaſon appointed to every thing and purpoſe under Heaven. Eccl. 3. 1.

4. This Day is the day in *ſeaſon*, becauſe it ſutes with the ſtate of Goſpel-Believers; we firſt entering into Reſt through Jeſus Chriſt, who has done for us all we had to do, and born all thoſe Burdens we were to bear in order to

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our entering into Reſt: therefore it can't ſute with us to keep the old Sabbath, which injoyn'd the Creature *to do and live*, *i. e.* to labor to do all that God commanded, in obedience even to the whole Law, if ever they would have Reſt and Peace. So that the Jews Day ſhewed they were to work for Life according to the tenor of the *firſt Covenant*; but our *Day* ſhews we work from Life, and we have Reſt, Life, and Peace firſt, or are juſtified, and ſo obey; and this from better, more Evangelical Principles. So that in compariſon of this day, this ſpecial ſeaſon, all other days of the week are out of ſeaſon for Goſpel-work and Service.

Collections for the poor Saints to be made upon the firſt day of the week.

Eighthly The firſt day of the week is appointed by Chriſt under the Goſpel to be obſerved, becauſe all the Goſpel-Churches were required this day to make Collections for the poor Saints; 1 *Cor.* 16. 1,2. *As I have given order to the Churches of* Galatia, *even ſo do ye: upon the firſt Day of the week let every one lay by him as God hath proſpered him, that there be no Gatherings when I come.*

1. Obſerve what was the Practice of one Church as a Church, was the Practice of every Church. Beſides, *Paul* ſaith, that the ſame thing he had given Orders about in the Churches of *Galatia*, and ſo no doubt in all Churches.

2. *Paul* in cauſing the Churches to be obedient in this matter, received this Authority from Chriſt, as he intimates plainly enough in 1 *Cor.* 14. 37. *If any Man think himſelf to be a Prophet, or ſpiritual, let him acknowledg that the things I wrote unto you are the Commandments of the Lord.* And elſewhere he ſhews that without the ſame Authority he durſt not make the Gentiles obedient either by word or deed.

3. Here

3. Here is a Duty injoyn'd then by Christ's Authority on all the Churches, and not by *Paul* any other ways than ministerially; which is upon every first Day to make Collections for the poor Saints: they must depositе their Alms all on the same day, which could not be done unless the Churches did assemble upon that day; and besure it was injoyned on that day, becaus they then did meet together for solemn Worship, and becaus such Acts of Mercy suted Sabbath-Duties, and were well-pleasing to God.

4. Besides, no Man can assign a reason why the Churches should be required on every *first Day* to *make* Collections for the Poor, if it were not the usual Day in which they assembled themselves together.

Object. *That* μια *is Greek for one, and therefore* μια σαββατων *may as well be rendered one day of the week as the first day of the week.* Thus Mr. *Bamfield on* Acts 20. 7.

Answ. Take Dr. *Wallis*'s Answer, *viz.* Surely this Author cannot think that μια σαββατων doth any where signify other than the first Day of the week. Moreover, all who well understood the Greek Tongue, agree that the word is here the same as in *Mat.*28.1. *Mark* 16.2. *Luk.*24. 1. 'Tis clear, saith one, to be the first Day of the week, since the same Phrase used by the Evangelists is made use of here by the Apostle, who no question follows the Evangelists. *Christian Sab.* p. 30, 31,40,41. Durham *on the Commands*, p. 269.

Moreover, our Adversaries acknowledg, and cannot help it, that by that *Greek Phrase* used by the Evangelists, is meant the *first Day of the week*, tho call'd one of the Sabbaths, or the first from the Jewish Sabbath: therefore this is a meer Cavil.

'Now every one knows (who understand any thing *Dr.* Wallis.

'thing of this nature) that μια σαββατων is 'the proper name of the very day next after 'the Jewish Sabbath, as much as one a Clock 'is the proper name of *one* hour, which is next 'after *twelve:* It must be great ignorance, or 'somewhat worse, thus to object. I will ap- 'peal to himself *, whether ever he met with 'that Name in any other sense.

* *That is Mr.* Bamfield.

Object. *They must on that Day lay by them as God had blessed them,* i. e. *then cast up their Accounts, tell their Mony, reckon their Stock, compute their expences,* &c. *and not collect Mony, or lay it together on that day.*

A wise *Objection,* saith Dr. *Wallis*; as tho all this could not be done before (so far as necessary) and they on *Sunday* put so much into the Poors Box, or give it to the *Deacons,* &c.

2. According to this childish Objection, they were but bid, as it were, to take so much Money as they purposed to give out of one *Pocket* on that day, and put it by it self into another. But I will appeal to them whether this would have prevented any gatherings when the Apostle came to them; and no doubt *Paul* here put them in mind of some extraordinary Occasion, that they might have more Money collected and put together against he came than usually on that Day they might collect: yet it is clear it was all the Churches practice, by the direction of the Holy Ghost, on every First-day when the Churches met together for solemn Worship, to gather Money for their poor Brethren and Sifters.

Owen *on the Subb.* P. 391.

3. 'The constant day of the Churches so- 'lemn assemblings, being fixed, saith Dr. *O-* 'wen, *Paul* here takes it for granted, and directs 'them to the observance of a special Duty on 'that day.

Object.

Object. *But here is no mention made of any meeting that was, or was to be at this Season, or the least prescription binding the Conscience to the weekly observation of the First-day, for a Sabbath by divine Appointment.*

Answ. As the Doctor saith, this and other Churches were before fixed on the constant observance of the First-day of the Week for the solemn Worship of God; and his directing them upon this Day to make Collections for the Poor, even *every First-day*, &c. doth fully shew that it was the precise Day of Church-Assemblies, and that among all the Churches. 'Tis enough that on this day the Churches met, not to preach only and make gatherings for the Poor, but to administer the *Lord's Supper:* and we read of none that met as a Church to do any of these things on the *Seventh-day*. Besides, it is called the *Lord's Day*; our Lord Christ allows us all the other days to work in, but this is his Day, wholly to be sequestered to his Service, and therefore of divine Institution: Had it been said, *on every Seventh-day let every one lay by him*, &c. our Opponents would have urg'd it as a great proof for their Sabbath. Act. 20. 7.

'What some except, saith Dr. *Owen*, that Owen, p. 391, 392.
'here is no mention of any Church-Assembly,
'but only that every one on that day should
'lay by him what he would give, which every
'one might do at home, or where they pleas-
'ed, is exceeding weak, and unsutable to the
'mind of the Apostle. For to what end should
'they be limited to a day, and that the *first*
'*of the Week*, for doing of that which might
'as well, and to as good purpose and advan-
'tage, be performed at any other time, or on a-
'ny other day of the Week whatever? Besides,
'it was such a laying aside, such a treasuring of

'it

'it in a common Stock, as that there ſhould be 'no need of any Collection when the Apoſtle 'came.———

And now if this Practice and Example of the Primitive Churches be no Rule to us, or bind us not, certainly nothing they did or practiſed as Churches, can oblige us: Nay, if ſo, worſe will follow alſo; for if their Example in obſerving the Firſt-day be no warrant for us, nor it is not our duty from any thing that has been ſaid, to obſerve the *Lord's Day*, it will follow that we in Goſpel-times are not obliged to keep any ſpecial weekly day at all; ſeeing we are by no Precept nor Precedent obliged to keep the Jewiſh Sabbath. So that theſe men from hence appear the chiefeſt Enemies to any Goſpel-Sabbath, *or day of Reſt* and *ſolemn Worſhip* in the World.

Dr. Wallis. Note alſo, that this day was not obſerved, or to be obſerved once only, but as a thing in courſe, and ſo preſumed by the Apoſtle when he gave particular Directions concerning a Collection for the poor Saints to be made weekly on that day: And in like manner in the Churches of *Galatia*, with like direction to them. And we have reaſon to believe, that it was obſerved in all other Churches alſo: for *Paul* in another caſe ſaith, *as he ordained in all Churches of the Saints*: they all walked by one and the ſame Rule, and obſerved beſure one and the ſame day, and diſcharged the ſame Duties upon that day.

1 Cor. 7. 17.

The Firſt-day of the Week therefore being that on which Chriſt roſe from the Dead, and upon which the Churches met together in *one place* to break Bread, and which is called the *Lord's Day*, and on which they were injoined to make Collections for the poor Saints, beſure

Acts 2. 1, 2. & 20. 7.

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is that day which our Lord commanded them to obſerve, while he was with them forty days, *giving Commandments to his Apoſtles about things pertaining unto the Kingdom of God*, and ſetling the Affairs of the Chriſtian Church. And no doubt the obſervance of the *First-day* was one thing he commanded, becauſe on that day they afterwards met together, and were moſt eminently owned in ſo doing, *Acts* 2. 1, 2.

And what ſignifies their Objection, *There is no expreſs Command to obſerve this Day?* As if it muſt be expreſſed, as one obſerves, *be it enacted.* My Brethren, an approved practice in God's Worſhip, frequently *repeated*, atteſted by Miracles, incouraged by Chriſt's own Example, with that of the Apoſtles and Chriſtian Churches, and continued ever ſince, is evidence ſufficient that it is the Will of God that this Day ought to be obſerved: and ſuch as cannot ſee it, muſt remain blind.

As to ſuch as ſtill queſtion whether this was the Firſt-day of the Week, let me note one thing more. *Beza* * had an antient Manuſcript where it is called the *Lord's Day: Let every one on the Lord's Day lay by him*, &c. But enough was ſaid to that before; it was the *First-day* of the Week, and therefore the *Lord's day.*

* *One or two Learned Men mention this.*

And if this day had not been more holy, or more fit for this Work of Love than any other, *Paul* durſt not have limited them to this Day, nor have honoured this Day above any other, yea above the Jewiſh Seventh day. Moreover, ſaith Mr. *Shepherd*, the Apoſtle doth not in this place immediately appoint and inſtitute the Sabbath, but ſuppoſeth it to be ſo already (as Mr. *Primroſe* is forced to acknowledg) and we know Dutys of Mercy and Charity, as well as of neceſſary Piety, are

Shepherd *on the Sab.* p. 219.

Sabbath-

Sabbath-dutys: for which end this Day was more fit for those Collections than any other day, being then generally together, and their Hearts warmed under the Word, *&c.*

* *Mr.* Durham.

There must, saith another *, be some peculiar thing in this Day, making it fit, yea more fit for such a purpose as doing Works of Charity on it, rather than on any other: And the Apostle commanding this in all the Churches, doth necessarily presuppose a Reason why he doth it, as drawn from some fitness of this Day above another.

Now if we will, saith he, enquire, no reason can be given but that the Seventh-day Sabbath was expired, and the *First-day* instituted in its place, for otherwise any day was alike; yea, the 7th day being the last of the Week, and whereon men usually reckon their week's success, it would seem more reasonable that at the close of the Week they should lay up by them as God had blessed them, than reserve it to the beginning of another Week. The fitness then flows from this, that the First-day being the day of their solemn communion with God and one another, and of their partaking most *liberally* of Spiritual Blessings from him, therefore they should be most warm'd in their Affections, and most liberal in their Communications to such as wanted, especially considering the Jews were to partake of this their Charity, whose Debtors the Gentiles were, according to that in *Rom.* 15. 26, 27.

Young *on the Lord's Day*, p. 27.

I shall close this with what another noteth on this place: 'The Apostle did ordain in the 'Church of *Corinth*, when they met for Religion weekly (as the Lord's Days returned) 'Alms should be collected for the Poors use; 'and

'and what they seem privately to have laid a-
'side, as their condition permitted, to bestow
'for the comfort of the Poor; and that which
'was thus laid aside, they kept with them-
'selves till the First-day of the Week, when they
'deposited it with the Rulers of the Church
'for the Poors use. He that shall more con-
'siderately weigh the Apostle's Phrase, may
'well enough see this was his meaning: for he
'saith κατὰ μίαν σαββάτων, &c. *i. e.* against the
'First-day in every Week, or when the first
'of every Week comes; so as it is said among
'the Grecians, κατὰ Κιεῖς ὕδωρ, *i. e.* Water
'ready for washing ones hands. In like man-
'ner the Alms which were privately laid aside
'of every one, were deposited on the First-day
'of the Week for the help of the needy; and
'then when the Church met, are said to be
'gathered, because their Collections were
'made (of those who privately had laid it
'aside) on the Lord's Day, or on the First-day
'of the Week.

'Leo *admonished his Hearers, because on the*
'*Lord's Day there should be a Collection, to*
'*prepare themselves for a voluntary Devotion,*
'*and that every one according to his ability*
'*might have fellowship in that most Sacred Ob-*
'*lation.*

'From which Testimony one may easily ga-
'ther, that the Christians laid aside by them-
'selves their Collections against the Lord's
'Day, which they deposited with the Rulers
'of the Church to be bestowed. Thus Dr.
Young.

So that it appears it was on the close of the 7*th* day, or at the weeks end, that they cast up their Accounts, computed their Stock, and not on the Lord's Day; 'twas not then to be laid

aside, but what they had over night laid aside, on the Lord's Day they put into the *Deacons* hand, and so prevented gatherings when *Paul* came.

9. And lastly, Those fearful Judgments inflicted by God on such as have profan'd the Lord's Day, shew it is of Divine Institution. Can any think that *Jehovah* would punish any Person for neglecting or violating an Humane Tradition, or an Ordinance of Man?

I find 2 or 3 Authors citing these very Judgments.

1. A Husbandman grinding Corn in a Mill upon the Lord's Day, had his Meal burnt to Ashes.

2. Another carrying Corn on this Day, had his Barn and all his Corn in it burnt with Fire from Heaven the next night after.

3. A certain *Noble-man* profaning the Lord's Day usually in hunting, had a Child by his Wife with a Head like a Dog, and with Ears and Chaps crying like a Hound.

4. A covetous Woman at *Kingstone* in *France*, 1659. using to work with her Maids on the Lord's Day on Flax, Fire seemed to issue out of the Flax, yet did them no harm, and was quickly quenched: But taking no warning, the third *Sunday* after it took fire again, and burnt the House, and so terribly scorch'd the wretched Woman and two of her Children, that they died the next day; yet a Child in the Cradle was taken out of the fire alive, and unburnt.

1582. 5. In *Paris Garden*, at a Bear-baiting on the Lord's Day, the Scaffolds fell down and slew eight Persons.

6. *Stratford* upon *Avon* was twice almost consumed with Fire for profaning the Lord's Day.

7. There

7. There was a Market kept at *Tiverton* on the Lord's-day: And their Godly Miniſter told them, ſome Judgments would fall upon them, which fell out, for on the third day of *April* 1598 the whole Town (ſave the Church and a few poor Peoples Houſes) conſiſting of 400 Dwelling-houſes, were conſumed to Aſhes: And again in *Aug.* 1612. not reforming their evil Practices, the whole Town was again conſumed by Fire, ſave about thirty Houſes of poor People, with a *School-houſe* and *Alms-houſe*.

8. Mr. *Fenner* ſays that he remember'd above twelve Judgments were ſhewed within half a year for the breach of the Lord's-day. *On the Sab.* p. 83, 84.

9. Another *Divine* ſays that a *Miller* had his *Mill* twice burned down for grinding on the Lord's-day.

Sirs, let all tremble that deſpiſe, neglect, or profane the *Lord's-day*. But pray who can ſhew one inſtance of any Judgment of God that ever ſince Chriſt's Reſurrection fell upon one Perſon for working, or bearing Burdens on the Jewiſh Sabbath-day. True, while the ſeventh Day continued the Lord's Sabbath, there are on Record Judgments that fell on ſuch as profaned it, but never ſince.

And tho God doth not uſually this way puniſh Sinners for their bold and daring Sins, and ſo not ſome that ſlight and contemn this Day, yet there is a day coming in which God will reckon with them and ſet all their Sins in order before their Eyes.

But one thing I have omitted, *viz. I find theſe Sabbatarians would make great Improvement of the Records of Parliament, in which Saturday is called* Dies Sabbati, *the Sabbath-day.*

Pag. 32. In Answer take what Dr. *Wallis* hath said in his Rejoinder to Mr. *Bampfield.*

I remember you tell us, *Enqu. p.* 117, 118. and you mind me of it, *p.* 40, 75. that I say nothing to it (being it seems a thing on which you lay great weight) *i. e.* that in the Records of Parliament, and the Courts at *Westminster*, Saturday is called *Sabbati*, or *Dies Sabbati.* True (as supposing by Tradition this day of our week to be what the Jews called the Sabbath in their week) but do you not know also in the same Records *Sunday* is called *Dies Dominicus*, the *Lord's-day?* And if those prove Saturday to be the Jewish Sabbath, why should not these as well prove *Sunday* to be the *Lord's-day?* All the difference is, as to that you were quick-sighted, but blind as to this. You may observe also that the one is *Sabbati*, or *Dies Sabbati* (in the Genitive case, in the same form with *Dies Saturni*, and as the other days are) but the Lord's-day is *Die Dominico* in the Ablative, meaning (I suppose) that Saturday is the day which had been the Jewish Sabbath, but this the day which is the *Lord's-day.* Which different Construction seems plainly to intend in our Law a different import of the words: by *Dies Saturni*, or *Dies Lunæ*, we do not mean a Day instituted by *Saturn* or the *Moon*, as by *Dies Dominica* we do mean the Day instituted by our Lord; like as by *Cœna Dominica* we mean the Supper instituted by our Lord. So that these Records do you no Service at all, but Disservice.

I shall here, before I close, add a few Syllogistical Arguments for our Opponents to answer.

Arg. 1. If the holy Spirit doth write the whole Moral Law of God in the Hearts of all true

true Believers, but doth not write the Law of the Seventh-day Sabbath in their Hearts; then the Seventh-day Sabbath is no Moral Precept: but the former is true, *Ergo.*

Arg. 2. The holy Spirit doth convince all Gospel-Believers of all immoral Evils, or of every simple moral Precept; the holy Spirit doth not convince all Gospel-Believers it is an Evil not to observe the seventh Day as a Sabbath, nor that this is a moral Precept: *Ergo*, 'Tis not an immoral Evil to work upon that day, *&c.* Or thus,

Arg. 3. The holy Spirit guides all true Believers into all Truths that result from the holy Nature of God, or that are good, and therefore commanded; the holy Spirit doth not guide all true Believers to observe the seventh Day as a Sabbath: *Ergo*, the Seventh-day Sabbath is no such Truth; *&c.*

Arg. 4. If the New Testament be a perfect Rule of Faith and Practice, and there is no Precept nor Precedent for the observance of the Seventh-day Sabbath; the Seventh-day Sabbath ought not by us to be observed: but the former is true; *Ergo*, 'tis not our duty to observe that Day.

Arg. 5. If *Christ* and *Paul* after him, have made known or declared the whole Counsel and Will of God, or whatsoever we should believe, observe and practise; but have not made known or declar'd it is our duty to observe the seventh Day, then 'tis not our duty to observe it: but the former is true, *Ergo.*

Arg. 6. If the Law of the Seventh-day Sabbath, as given by *Moses*, belonged wholly, or was annexed to the Judgments of the *Mosaical Oeconomy*, and the Judgments of the *Mosaical Oeconomy* belong not to the Gospel-Church;

then the Law of the Sabbath, as given by *Moſes*, belongs not to us, but this is ſo, becauſe Death was the Penalty of the breach thereof; *Ergo.*

Object. *What if we grant that all the ten Commandments belonged, or were annexed to the Moſaical Oeconomy; are all the ten Commandments abrogated therefore, or not in force to us?*

Anſw. I have ſhewed that the whole Moral Law is given forth by Chriſt conſidered as Mediator; and that we are not obliged to obſerve them as given by *Moſes:* and the preciſe ſeventh Day being no ſimple Moral Precept, but merely Judaical, pertaining to the Covenant of Works, our Lord hath not nor could confirm that Precept in the Goſpel: ſo that it appears the Sabbath only belonged to the *Moſaical Oeconomy*, and will you affirm that of all the Ten.

* *Mr.* Edw. Stennett *on the Sab.* p. 50.

One Sabbatarian * ſaith, *That all the ten Commandments had the Penalty of Death annexed to them to be inflicted by the Magiſtrate: which,* ſaith he, *is an evident diſtinction between Moral Laws and Laws Ceremonial*, &c. Again he ſaith, *the Sabbath having the ſame Penalty that the other nine have, it convincingly proves the Morality of it.*

Pag. 53. *See the Snare broken.*

Anſw. 1. This ſhews that none of the *ten Commandments*, as given by *Moſes*, are in force to Believers, or oblige the Goſpel-Church, but only belong'd to the Jewiſh Policy as formally deliver'd, *Exod.* 20. and tho' the Moral Law given by Chriſt as Mediator, doth oblige us, yet the preciſe ſeventh Day being no Moral Precept, but only Judaical, is gone, it not being given forth anew in the Goſpel, nor could be given with its old Sanction, *viz.* the Penalty of Death to be inflicted on ſuch that break it, becauſe the Goſpel-Church is no Political Body or Civil State, they can't inflict Death on ſuch

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as

as transgress this, or other Precepts.

2. Nay, nor ought such to die *that profane the holy Name of God*, or *disobey their Parents*, or *commit Adultery*, &c. by any Law given by Christ in the Gospel *, those Temporal Punishments only belonged to the Mosaical Oeconomy: many in the Gospel-Church, before call'd, were guilty of the gross breach of divers moral Precepts, yet were not to be put to death. Christ *came not to take away Mens Lives, but to save them* both from temporal and eternal Death.

* *And do not such as affirm otherwise, strangely Judaize?*

3. Moreover, it is a grand mistake to say, that the Penalty of Death distinguisheth Moral Laws from Ceremonial: for he that in the days of Atonement did not afflict his Soul, must die, or be cut off; *and whosoever toucheth the Mount, shall be surely put to death. And he that was not circumcised, must die, or be cut off*; so for divers other Sins † that were not Moral Precepts. Pray read *Heb.* 10. 28. *Paul* shews that in this respect *we are not come to Mount* Sinai, *but to Mount* Sion, *Heb.* 12. 18. and sad it is to see any so left, as to endeavour to carry the People back again to that *fiery Law*, which was so terrible, as the Apostle shews, *ver.* 21. But it is no marvel they do thus, when they that intimate the Law and Covenant, *Exod.* 20. was the Covenant of Grace. If I have an Answer (God sparing my Life) you shall see what some of their chief Writers have said as to this, and some other things, that may seem more distasteful to all pious Christians.

Levit. 23. 29. Exo. 19. 13. †Exod. 30. 33, 38. Lev. 7. 20, 21, 25, 27. & 17. 4, 9.

Arg. 7. If the first Day was observed as a day of Worship by the Apostolical Church, and no other day of the week; then the first Day is that day of Worship which we should observe: but the first Day was so observed, *&c. Ergo.*

Arg. 8. If *Moſes* as a Lawgiver abode no longer than till Chriſt put an end to his Miniſtration, and Chriſt as Mediator is our only Lawgiver under the Goſpel, yet hath not commanded us to obſerve the Seventh-day Sabbath; then 'tis not our duty to obſerve it: but *Moſes* as a Lawgiver abode no longer, *&c. Ergo.*

See Iſa. 33. 22,

Arg. 9. If all Sabbaths given to the Jews, without exception, were ſhadows of things to come, whereof the Body is Chriſt; then was their weekly Sabbath a ſhadow: but all their Sabbaths without exception were ſhadows, *&c. Ergo.*

Arg. 10. Whatſoever Practice it be that opens a door to Judaiſm, and genders to Bondage, can be no Truth of Chriſt; but the obſervation of the old Seventh-day Sabbath opens a door to Judaiſm, *&c. Ergo* *.

* *They plead for the Law as given in* Horeb, *with the Statutes and Judgments.*

Arg. 11. Whatſoever Principle and Practice reflects upon the Honour of Chriſt as Mediator, King and Lawgiver to his Church, who was more faithful than *Moſes*, can be no Truth of Chriſt; but the Principle and Practice of the *old Jewiſh Sabbath* reflects, *&c. Ergo.* evident 'tis Chriſt hath nowhere taught or commanded it; ſo that if it be our duty, we muſt go to *Moſes*'s Law for it: and 'tis fooliſh to ſay, Chriſt as Mediator gave the Law of the Decalogue, tho as God he gave not that only, but the whole Ceremonial Law alſo.

Arg. 12. That Principle and Practice that has many evil and dangerous Conſequents attending it, is no Truth of God; but the Principle and Practice of ſome who keep the *ſeventh Day*, is ſo attended, *&c. Ergo.*

To conclude, Let no Chriſtian any more doubt, that the Lord's Day is that day we ought

to obſerve to him in all Sacred Devotion and Piety. Conſider,

1. God hath built all things upon Jeſus Chriſt, and ſo this Day of Reſt; wherefore it ſtands as faſt as its Foundation.

2. God the Father declared, *Thou art my Son, this day have I begotten thee*, (that is, from the dead) and this was on the Firſt-day of the Week.

3. This was the Firſt-day of Chriſt's Kingdom.

4. This Day Chriſt reſted from his Work, therefore this day remains as a day of Reſt to us.

5. This Day our Redemption was finiſhed, and Chriſt received our diſcharge from Sin and Wrath for ever.

6. On this Day the *Typical Sabbath* was ceaſed, and all Shadows of the Law vanquiſhed.

7. In him whom the old Sabbath ſhadowed forth, muſt we ſeek our Reſt, and a day of Reſt; we in him being freed from all legal Labour, ſervile Fear, and from the burden of all Sin and Miſery.

8. On this Day the Diſciples met, and Chriſt preached Peace to them; and on this day millions of Souls have been converted.

9. On this Day *John* ſaw Jeſus Chriſt walking in the midſt of the ſeven Churches in *Aſia*.

10. This Day was confirmed by the miraculous effuſion of the Spirit.

11. On this Day the Goſpel-Churches met together to break Bread, and to diſcharge all parts of Goſpel-Worſhip.

12. This is the Day when preaching the Word is in ſeaſon.

13. On this day Collections were made for the Poor in all the Churches of the Saints.

14. This

14. This is the *Lord's Day*; all other days he allows us to do work upon, but this is wholly his own Day; he lays claim to this only, O give it wholly up to him

15. This Day all the Godly have obſerved in every Age of the Church to theſe preſent Times.

16. For profaning this Day, God hath inflicted many ſore and fearful Judgments.

And thus I ſhall cloſe what I ſhall ſay at preſent for the obſervation of the Firſt-day of the Week, as a Day of Reſt and ſolemn Worſhip.

When the Lord's Day begins.

When the Lord's Day begins.

1. Some think we ought to begin it at the time when the Jews began their Sabbath; others from Midnight to Midnight; others from Morning to Evening. Take what Dr. *Owen* ſaith to this, which I think is very full and clear.

Owen *on the Sabb.* P. 323.

'Some, ſaith he, contend that it is a natural Day, conſiſting of 24 hours, beginning 'with the evening of the preceding day, and 'ending with the ſame of its own; and accordingly ſo was the Church of *Iſrael* directed, *Levit.* 23. 32. Altho that doth not 'ſeem to be a general direction for the obſervation of the weekly Sabbath, but to regard 'only that particular *extraordinary Sabbath* 'which was thus inſtituted, namely the *day of* '*Atonement* on the tenth day of the ſeventh 'month, *verſ.* 27.

'However ſuppoſe it to belong alſo to the 'weekly Sabbath; it is evidently an addition 'to the Command particularly ſuted unto the '*Moſaical Pedagogy*, that the Day might comprize the Sacrifice of the *proceeding Evening*

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'in the Service of it, from an Obedience 'whereunto we are freed by the Goſpel. Neither can I ſubſcribe to this Opinion; and 'that becauſe in the Deſcription and Limitation of the original Seven Days, it is ſaid of 'each of the Six, that it was conſtituted of *an Evening and a Morning*; but of the *Day of Reſt* there is no ſuch deſcription, it is only called the *Seventh-day*, without any aſſignation 'of the preceding Evening unto it.

'2. A Day of Reſt, according to Rules of 'natural Equity, ought to be proportioned to a 'day of Work or Labour, which God hath 'granted unto us for our own uſe. Now this 'is to be reckoned from Morning to Evening, *Pſal.* 104. 20, 21, 22, 23. *Thou makeſt darkneſs, and it is night*, &c.—*Man goeth forth to his labour until the evening.* The day of Labour is from the removal of darkneſs, and the 'night by the light of the Sun, until the return 'of them again; which allowing for the alterations of the day in the ſeveral ſeaſons of the 'year, ſeems to be the juſt meaſure of our Day 'of Reſt.

'3. Our Lord Jeſus Chriſt, who in his Reſurrection gave beginning and being to this 'eſpecial Day of holy Reſt under the Goſpel, 'roſe not until the Morning of the Firſt-day 'of the Week, when the beamings of the 'light of the Sun began to expel the darkneſs 'of the Night; or when it dawned towards 'Day, as is variouſly expreſſed by the Evangeliſts: This with me determines this whole 'matter.

'4. Meer ceſſation from Labour in the 'Night, ſeems to have no place in the ſpiritual 'Reſt of the Goſpel to be expreſſed on this 'Day, nor to be by any thing diſtinguiſhed

'from

'from the Night of any other day in the 'Week.

'5. Supposing Christians under the Obliga- 'tion of the direction given by *Moses* before- 'mentioned, it may intangle them in the anxi- 'ous scrupulous Intrigues which the Jews are 'subject unto about the beginning of the Even- 'ing it self, about which their great Masters 'are at variance: which things belong not to 'the *Oeconomy* of the Gospel. Upon the whole 'matter I am inclinable to judg, and do so, 'that the observation of the Day is to be com- 'mensurate to the use of our natural strength on 'any other day, from morning to night; and no- 'thing is hereby lost that is needful to the due 'sanctification of it: For what is by some re- 'quired as a part of its Sanctification, is neces- 'sary and required as a due preparation there- 'unto.

1. From what the learned and pious Doctor saith, I infer, that these Sabbatarians do not only Judaize in respect of the Seventh-day it self, but also as to the time when they begin their pretended Sabbath.

2. And as to what he says about the begin- ning of the Lord's Day, I see no just cause to dissent from him, provided none from thence take liberty to end the Day too soon. And I think it would be a reproach to any Person to begin to work before midnight of the Lord's Day, or to suffer their Servants to work after twelve a Clock on the Seventh-day at night; nay, it might be better if they left off sooner, that so they may not be hindered in God's Service on his Day: for the natural Day with us begins at midnight, and ends at midnight; and tho 'tis the Lord's Day, not the Night, we are to observe in his solemn Worship, yet

must

muſt we have time for preparation, and after the Day is gone, for Meditation, Prayer, *&c.* And let none miſtake the Doctor, he hints plainly enough, that by way of preparation we ought to begin ſooner, and then certainly to continue our meditation after the day is paſt, till it is fit to go to our natural Reſt: and the contrary is a ſcandal and reproach to Religion and true Piety.

How the Lord's Day ſhould be kept.

Certainly ſince the *Lord's Day*, or the *Firſt-day of the Week*, is the Day of holy *Reſt and ſolemn Worſhip* in Goſpel-times, it behoveth us to know and conſider well how we ſhould keep it, or obſerve it to the Lord.

1. Evident it is that ſome are carried away by deluſion, who believe all days are alike, and ſo every day ſhould be kept as a Sabbath; which is nothing leſs than the deſign of the Devil, who if he can perſwade men that there is no ſuch thing as a *Sacred Reſt*, or *any one day* required by Authority from Chriſt, will ſoon bring them to obſerve no day at all; and ſo all Goſpel-worſhip, Religion, Piety, and the ſpecial Day of Worſhip will ſoon fall together.

2. Nay, and I am ſatisfied, that one grand cauſe of the lamentable decay of true Zeal and Piety, and of the grievous witherings among us in theſe days, is that ſad careleſneſs and looſeneſs about a due and religious obſervance of the *Lord's Day:* For when more Conſcience was made of the Dutys of this Day, how did Religion and ſtrict Godlineſs flouriſh in this Nation, and in the Churches of Chriſt and godly Families? Nor will it be better till a Reformation be attained in this caſe.

3. Yet,

On the Sab. P. 317.

3. Yet, as Reverend *Owen* obſerves, ſeveral 'Inſtances there are of the Miſcarriages of men 'on the one hand and on the other: Some for-'merly, and may be now, think they are ob-'liged to keep the Lord's Day after the manner 'the Jews kept the old Sabbath. To which I might add, ſome are too Phariſaical in this matter. There hath been (ſaith the Do-'ctor) ſome *exceſs* in directions of many given 'about the due ſanctification of the *Lord's* '*Day*, which indeed he calls *ſevere directions* 'about Dutys, and manner of performance; on which ſome others have taken occaſion there-by to ſeek Relief, and have rejected the whole Command. So that it appears in this, as in many other caſes, men are ready to run into extreams on the one hand or the other.

Pag. 21.

'Directions, ſaith he, have been given, and 'not a few, for the obſervation of a *Day of* '*holy Reſt*, which either for the matter of 'them, or the manner preſcribed, have no 'ſufficient warrant or foundation in the Scrip-'ture.

* *That is,* one day in ſeven, *as he calls it, a* moral po-ſitive *elſe-where.*

'Whereas ſome have made no diſtinction 'between the Sabbath as *Moral**, and as *Mo-'ſaical*, unleſs it be merely in the change of 'the Day; and ſo have endeavour'd to intro-'duce the whole practice required on the lat-'ter into the *Lord's Day.*

Nay, as I ſhall ſhew you, they have aſſerted the ſimple morality of the *fourth Command-ment* to conſiſt in the obſervance of the *preciſe Firſt-day of the Week*, or the *Lord's Day*, as the *Saturday Sabbatarians* do on the Seventh; which is no ſmall Error on both ſides, and is attended, as I have proved, with great Abſurdities, and dangerous Conſequences.

There-

Therefore if any ask how ſhould we obſerve the *Lord's Day*; for we are fully ſatisfied, ſay they, that is *the Day the Lord hath made* as the Day of Reſt and ſolemn Worſhip under the Goſpel.

I anſwer, *Firſt Negatively*, not after that legal, ſevere, or ſtrict manner, as was the Jewiſh Sabbath under the Law. I am perſwaded ſome good Men in the laſt Century have by an overheated Zeal, ſtumbled many godly Chriſtians, by preſſing the Lord's Day obſervance juſt after the manner of the *old Jewiſh Sabbath*; as if one preciſe Day of Worſhip was a pure moral Precept. But if the morality of the *fourth Command* conſiſted not in the obſervation of the preciſe Seventh-day, as I have ſhewed, before it doth not in the obſervance of the Firſt-day, tho it be our Duty, by mere poſitive Right, to keep it wholly to the Lord. And ſhould we preſs the obſervance of the Lord's Day with that ſeverity and ſtrictneſs the Seventh-day Sabbath was to be obſerved, we ſhould bring our People into equal bondage with the Jews of old.

But let us avoid all Extreams on either hand; for as I hinted, ſome Learned Men formerly * opened a door to *looſneſs* and *licentiouſneſs* on the one hand, by not allowing the *Firſt-day's obſervance* to be of Divine Inſtitution, and ſo allowed of Sports and carnal Delights on the Lord's Days: I might mention Mr. *Primroſe*, Dr. *Heylin*, *Pocklington*, &c. So others 'tis evident have exceeded as much on the other hand; but 'tis beſt to keep in a *medium* betwixt both.

* And there are too many of this ſort alſo in our days.

Therefore in the *Negative*,

1. I do not believe it is unlawful *to kindle a Fire* on the *Lord's-day*, becauſe 'tis not forbid in

in the Goſpel, as it was under the Law on the old Sabbath-day.

2. I do not believe 'tis unlawful to travel further than a Jewiſh Sabbath-days Journey; whether to to hear a Sermon, or to viſit a ſick Perſon, or the like.

On the Sab. P. 353. 'We have no bounds under the Goſpel, ſaith 'Dr. *Owen*, for *a Sabbath-days Journy*, provi-'ded it be for *Sabbath Ends*. In brief, all 'Pains or Labour that our Station and Condi-'tion in this World, as Troubles may befal 'us, make neceſſary, as that without which 'we cannot enjoy the ſolemn Ends and Uſes of 'this ſacred Day of Reſt, are no way *incon-'ſiſtent* with the due obſervation of it. It may 'be the lot of one Man to take ſo much pains, 'and to travel ſo far for and in the due Celebra-'tion of the Lord's-day, as if another ſhould 'do the like without his Occaſions and Cir-'cumſtances, it would be a profanation of it.

3. I do not believe it unlawful to dreſs a Dinner or Supper on the Lord's-day. 'Re-'freſhments helpful to Nature ſo far as to re-'freſh it, that it may have a ſupply of Spirits 'to go on chearfully in the Duties of holy 'Worſhip (ſaith the *Doctor*) are lawful and 'uſeful: to macerate the Body with Abſti-'nences on this day, is required of none; and 'to turn it into a Faſt, or to faſt upon this 'day, is generally condemn'd by the *Antients*. 'Wherefore to forbear proviſion of neceſſary 'Food for Families on this day, is *Moſaical*; 'and the enforcement of the particular Pre-'cepts about not kindling a Fire on this day, 'baking and preparing the Food of it the day 'before, cannot be inſiſted on without a Re-'introduction of the *ſeventh Day* preciſely, 'to whoſe obſervation they were annexed, and

'there-

'thereby of the Spirit of the old Covenant.

'1. Provided always these Refreshments be 'seasonable for the time of them, and not 'when publick Duties require our attendance 'on them. And,

'2. Accompanied with singular regard to 'the Rules of Temperance; As (1.) That 'there be no appearance of Evil. (2.) That 'Nature be not charged with any kind of Ex'cess, so far as to be hindered rather than 'assisted in the Duties of the Day. (3.) 'That they are accompanied with Gravi'ty and Sobriety, and Purity of Conversa'tion.——

To which let me add, certainly Masters of Families ought to take heed they do not put their Servants upon greater Labour on that day * than needs must, so as to hinder them from a due attendance as often as possible on God's publick Worship.

* *Nor their Beasts neither, since God allows them this one day of the Week for Rest.*

Now what Dr. *Owen* saith, quite differs from that overheated Zeal which appeared in some Godly Ministers in former times.

What think you of what Dr. *White* † relates in his Treatise of the Sabbath, concerning some Zealots in his time about sixty years ago?

† *Bishop of* Ely *on the Sabbath*, p. 235.

'I have read, and many there be alive which 'will justify it, how it was preach'd in a Mar'ket Town in *Oxfordshire*, that to do any 'servile Work or Business on the Lord's-day, 'is as great a Sin as to kill a Man, or to com'mit Adultery.

Mr. Tho. Rogers *Pref. before the Articles.*

'It was preached in *Somersetshire*, that to 'throw a Bowl on the Sabbath-day, is as great 'a Sin as to kill a Man.

'It was preached in *Norfolk*, that to make 'a Feast, or Wedding Dinner on the Lord's-

in the Gospel, as it was under the Law on the old Sabbath-day.

2. I do not believe 'tis unlawful to travel further than a Jewish Sabbath-days Journey; whether to to hear a Sermon, or to visit a sick Person, or the like.

On the Sab. p. 353.

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'and the enforcement of the particular Pre-

'cepts about not kindling a Fire on this day,

'baking and preparing the Food of it the day

'before, cannot be insisted on without a Re-

'introduction of the *seventh Day* precisely,

'to whose observation they were annexed, and

'there-

'thereby of the Spirit of the old Covenant.

'1. Provided always these Refreshments be 'seasonable for the time of them, and not 'when publick Duties require our attendance 'on them. And,

'2. Accompanied with singular regard to 'the Rules of Temperance; As (1.) That

BLE RESULTS

VERY STAINED.

AGE

lates in his Treatise of the Sabbath, concerning some Zealots in his time about sixty years ago?

'I have read, and many there be alive which 'will justify it, how it was preach'd in a Mar-'ket Town in *Oxfordshire*, that to do any 'servile Work or Business on the Lord's-day, 'is as great a Sin as to kill a Man, or to com-'mit Adultery.

'It was preached in *Somersetshire*, that to 'throw a Bowl on the Sabbath-day, is as great 'a Sin as to kill a Man.

'It was preached in *Norfolk*, that to make 'a Feast, or Wedding Dinner on the Lord's-

T 'day,

* *Nor their Beasts neither, since God allows them this one day of the Week for Rest.*

† *Bishop of* Ely *on the Sabbath*, p. 235. *Mr.* Tho. Rogers *Pref. before the Articles.*

'day, is as great a Sin as for a Father to take 'a Knife and cut his own Child's Throat.

'It was preached in *Suffolk*, (I can name 'the Man, and I was present when he was con-'vened before his Ordinary for preaching the 'same) that to ring more Bells than one on 'the Lord's-day to call the People to Church, 'is as great a Sin as to commit Murder.

Such unaccountable Zeal hath done no small mischief to the Cause of Christ.

Two things I observe from what the *Doctor* notes:

1. That these Men thought we are under the like Obligation in observance of the *first Day*, as the *Jews* were on their *seventh Day*.

2. That they thought the Morality of the *fourth Commandment* consisted in the observation of the *Lord's-day*, or the *first Day of the week*, and so is a pure Moral Precept; both which I utterly deny, and the contrary I have proved.

Secondly, In the Affirmative I do say, that the first Day, tho it be of *mere positive Right*, ought to be observed wholly to the Lord: *He that observes a day, let him observe it to the Lord*; any day, much more the Lord's-day.

(1.) *To the Lord*, not to our selves, *i. e.* for our external Profit, or Pleasure.

(2.) *To the Lord*, that is, the whole day; not a part of it, but the whole day from Morning to Evening.

III. *That we begin the Day early in the Morning, first in private, and then in Family Devotion.* 1. In reading some part of God's Word; and, 2. In Prayer, laying aside all worldly business but what is of absolute necessity, and as much as in us lies, all worldly Discourse, and earthly or worldly Thoughts; that the Lord on his

Day may have our Hearts as well as our Ears, Tongues and Feet: and then to attend the publick Worſhip, and that early; on the *firſt Day* of the *week* to ſeek Jeſus, as *Mary Magdalen* did.

Certainly it is a horrid ſhame in any to take more liberty for Sleep, or otherwiſe to gratify the Fleſh on this day than they do on other days of the week, when imploy'd in doing their own Buſineſs.

Do Men require the whole Day, and with the greateſt care and diligence, to do their Work? And doth not the holy God require our utmoſt care and diligence in his Work and Service? *Curſed is the Deceiver which hath in his Flock a Male, and voweth and ſacrificeth unto the Lord a corrupt thing*, &c. Mal. 1. 14. Again it is ſaid, *Curſed be he that doth the Work of the Lord negligently or deceitfully*; that is, with a cold and careleſs Spirit. Jer. 48. 10.

My Brethren, God is a great King, and a jealous God for his Name, and ſacred Worſhip: and he *will be ſanctified by all that draw near to him.* And we muſt, I ſay, ſhew greater Care and Zeal in our ſerving him on his Day, if poſſible, than in doing Work for Man. (1.) He requires it of us: *Whatſoever thy hand findeth to do, do it with thy might.* (2.) He more deſerves it from our hands: Should a Servant come to his day's Work at ten a Clock, certainly his Maſter would ſoon turn him off. O take heed leſt God ſeverely rebuke you for your ſloth and careleſneſs in not attending early on his publick Worſhip. Levit. 10. 3. Eccl. 9. 10.

IV. In the Evening to cloſe the *Lord's-day* in reading, inſtructing our Families, and in repeating what we have heard, or in meditating thereon, and in Prayer, and ſinging of

Pſalms, Hymns, and Spiritual Songs. Thus the Primitive Chriſtians kept the *Lord's Day**.

* *Read Dr.* Young *on the* Lord's Day *of the next Age to the Apoſtles.*

V. *Preparation for the Publick Worſhip* is very neceſſary; therefore beſure you always come into the Church from your Cloſets, bearing your Miniſters upon your Hearts, that ſo the Word of God may run and be glorified, and your own Souls ſecretly fed and edified together: And let no ſmall matters hinder you, neither the length of the way, nor weather; ſay with your ſelf, Sure I would not make theſe a plea or excuſe, were I to receive ſome great earthly Profit.

VI. As to the Publick Worſhip, that conſiſts in reading God's Word, Preaching, Prayer, and ſinging of Pſalms, with a free and charitable contribution for the poor Saints on every Firſt-day of the Week; and if our Congregations do not need ſuch a weekly Collection, yet it ought to be made for others who may need our help: In which Contribution every one, ſave Receivers, ought to be Givers, according to their Ability, tho it be but two Mites; and often on this day alſo the Lord's Supper is to be celebrated. Theſe were the practices of the *Primitive Chriſtians*, as Dr. *Young* abundantly hath ſhewed out of the Writings of the firſt *Antient Fathers*, as *Ignatius*, *Juſtin Martyr*, &c.

VII. Meditation is a great Duty on the Lord's Day, as Dr. *Owen* ſhews; and this,

On the Sab. P. 345.

(1.) In reſpect of God himſelf, whoſe Glory we muſt make our end in all we do. We ought to meditate on the *Majeſty*, *Greatneſs*, *Omniſciency* and *Holineſs* of God, in our Approaches to him in *Prayer* and *hearing* his Word, *&c.* and ſo on all the days of our lives.

(2.) We ought to meditate on Jeſus Chriſt in

in a peculiar manner, as the ſpecial Author of that Ordinance in which we approach to him, and come together to celebrate. Conſider *his Reſt:* God takes up his Reſt in Chriſt, his Satisfaction and Complacency in him, and in the Way and Covenant of Reſt, for us thro him; therefore this is a ſutable Subject of Meditation on this day.

(3.) Let us meditate upon the Glory and Excellency of Chriſt's Perſon, and of his wonderful Love.

(4.) The Day it ſelf, and its ſacred Services, are to be meditated upon, and thoſe Privileges we are partakers of. On this Day our Reſt was perfected; for then Chriſt roſe again for our Juſtification, and ſpoke Peace to his Diſciples; and ſo he doth to us. On this day we were *juſtified* in Chriſt, accepted in Chriſt, pardoned in Chriſt, as in our Head and Repreſentative on that very Firſt-day he roſe from the Dead. Therefore let Faith on this *day* be exerciſed, and let us labour for thankful Hearts, and rejoice with ſinging on this *day* which *the Lord hath made* to this end.

Caution. Let all take heed that none profane the *Lord's Day*, nor any way caſt contempt upon it; which may be done many ways.

How ſome profane the Lords Day.

1. By doing ſervile Work on this *day* out of a covetous mind; and ſo inſtead of doing the Lord's Work on his *day*, they do their own.

2. By walking in the Fields for their own carnal pleaſure and recreation. O this is an abominable Evil.

3. In gaming, and playing, or ſporting on the Lord's Day.

4. In taking upon them needleſs Journeys to viſit their Friends, becauſe they cannot, they pretend, ſpare any other day to do it, for fear of

of outward loſs to themſelves and Families; Chriſt ſhall ſuffer the loſs of his Honour and Service, rather than they will loſe any part of one of their own days.

5. Some will not ſpare time on working-days for themſelves or Servants to take a Potion of Phyſick to remove Diſtempers of the Body, but refer it to the *Lord's Day*; which certainly is a horrid Evil: And can they think God will bleſs that Phyſick?

Is it not Sacrilege to rob God of his Day (for any external advantage) which he hath dedicated and ſet apart for his own Worſhip? *&c.*

Watſon's *Body of Divinity*, p. 335.

'He that converts any time of the Lord's Day, 'ſaith one, to worldly Buſineſs, is a worſe 'Thief than he that robs on the High-way: 'for ſuch a Thief does but rob Man, but this 'Thief robs God, he robs him of his Day.

6. Such as ſpend part of it in caſting up their Debts, or ſetting their Shop-books right.

7. Such as take liberty to lie long abed on the Lord's Day, and prefer their carnal Eaſe above the Honour of Chriſt and his ſacred Worſhip, to the reproach of his Church, and grief of his Miniſters.

8. Such as ſpend more time on the Morning of the Lord's Day, to dreſs and trim their Bodies, than they take in Prayer, Reading, and Meditation, to prepare their Souls for God's holy Worſhip: Theſe ſhould be taken notice of and reproved; perhaps all the Morning is ſpent thus, and not two Minutes either in Prayer, Reading, or Meditation.

9. Such as neglect coming into the publick Worſhip of God on the *Lord's Day*, till perhaps near half the Dutys of Worſhip are over: by this God is provoked, and ſhame attends

our

our Aſſemblies, and our Sacred Religion is expoſed to reproach. How far do the Papiſts for Zeal in their falſe Religion out-do many who would be thought the moſt refined Proteſtants? How early are they at their Devotion on this *day*, as well as on other days of the Week?

Let us reform in this caſe for the Lord's ſake, or elſe throw off our Profeſſion: God's Soul loaths *lukewarmneſs*; let us either be hot or quite cold, leſt God ſpew us out of his Mouth.

10. In worldly and needleſs Diſcourſes: how much time on the *Lord's Day* is this way idly waſted, and the *day* this way profaned, as well as in many other ways, which I ſhall now omit to mention.

To cloſe all, Let us make due preparation for the Worſhip of God on *his Day*, and rejoice at the approach thereof, wherein we have a Prize for our Souls put into our hands, and may injoy God's Preſence if not wanting to our ſelves. This is *the Queen of Days* (as *Ignatius* called it) which God hath crowned with Bleſſings; on which *day* the Spirit moſt gloriouſly deſcended, and the dew of the ſame Spirit ſtill falls upon our Souls, and we may write, This was the *day* of our new Birth, and in which Chriſt often carried our Souls into his Banquetting-houſe, and alſo feaſted us with the fat things thereof. This know aſſuredly, as you grow cold in reſpect of the *day* of Worſhip, you do certainly grow cold as to the Worſhip it ſelf: and in this lies one of the great Evils of our preſent Day.

What Zeal did attend Chriſtians in this Nation in former times! and how religiouſly did they obſerve the *Lord's Day!* Let us call to mind our *eſpouſal Love*, and *do our firſt Works*, leſt Chriſt remove our Candleſticks out of their places. *FINIS.*

ADVERTISEMENT.

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BRITISH MUSEUM 4 SEP 22

(2)

5.6.

THE JEWISH SABBATH ABROGATED:

Yale Coll. Library

OR, THE

Saturday *Sabbatarians* confuted.

In Two Parts.

First, Proving the Abrogation of the Old *Seventh-day Sabbath.*

Secondly, That the *Lord's-Day* is of Divine Appointment.

Containing several *Sermons* newly preach'd upon a special Occasion, wherein are many *new Arguments* not found in former *Authors.*

By *BENJAMIN KEACH.*

Gal. 5. 1. *Stand fast therefore in the Liberty wherewith Christ hath made us free, and be not again intangled with the Yoke of Bondage.*

LONDON;
Printed and sold by *John Marshall* at the Bible in *Grace-Church-street*, 1700.

To the READER.

THere is not one Controvertable Point in and about Religion that I leſs thought to have been concerned with this way, than that contained in theſe Sermons preſented here to thy view, until I was *alarm'd* on a ſudden, and provoked (ſome few Months ago) to undertake it; there being one Perſon eſpecially under my charge (who for ſome time, by his unſettled and wavering Spirit, and aſpiring Temper, I feared would be troubleſome) who had for ſome conſiderable time, unknown to me, ſuck'd in the Notion of the *Jewiſh Sabbath*, and laboured to corrupt many others of the younger ſort, ſome of which, with himſelf, fell into the Practice of keeping that Day, and caſt off the *Lord's-day*, as not being of Divine Appointment. Some of them being Apprentices, declared they would and could do any Buſineſs or Work for their Maſters upon the *firſt Day* of *the Week*: And this Principle they received without acquainting me or the Church with it, or ever coming to me to hear what I had to ſay againſt it; inſomuch that when it was publickly known, it had almoſt put the whole Congregation into a flame; but to prevent which, I was deſired by divers Members to endeavour to convince them by Scripture and ſolid Arguments, which I laboured to do, but found all was in vain as to ſeveral of them.

So that the Brethren ſaw it was neceſſary for me to preach upon this Subject, which I my ſelf perceived an abſolute neceſſity to do; and praiſed be the Lord who hath bleſſed my Undertaking herein, and anſwered my hopes, which was not ſo much to regain thoſe hot-headed and conceited young Men, as to eſtabliſh, confirm and ſtrengthen all others; many being much ſtartled, and doubting which Day they ought to obſerve, which the Ringleaders I perceived much gloried at, ſome of them giving it out, that they hoped to bring over great part of the Congregation to their Opinion; but theſe ſeaſonable and timely Endeavours, through the Bleſſing of God, have, I hope, finally prevented their Deſign, all generally (ſave them who were at firſt corrupted) being throughly eſtabliſhed in the Obſervation of the *Lord's-day* in oppoſition to the *old Seventh-day Sabbath*: And ſeveral that were wavering told me how fully all their Doubts were reſolved by hearing ſome of theſe Sermons preached.

These things first mentioned being the occasion of my insisting upon this Controversy, I hope all will say my Call was just; and none will or can blame me, that have no prejudice against me. And now also at the request and desire of many (some not Members with us) the Sermons are published, hoping they may be of some use to the Church of God in general.

As to the Work it self, all may perceive that I have taken no small Pains according to my small Ability, in searching not only into God's Word, but also into the Works and Labours of many pious and learned Authors; and I have cited (to confirm my own Arguments) many Passages out of their Writings. (1.) Thinking their words might do more with some Persons, than any thing I my self might say, whose Learning and Abilities far exceed mine. (2.) Because few may be ever saw some of these Books. I have, 'tis true, repeated some things two or three times which I look upon emphatical, that they might make the greater Impression on such Readers, for whose sake these Sermons are published, *viz.* who are not learned; for others need not my help.

Reader, I did not (for some reasons) deliver from the Pulpit great part of what is here published; and also some things I might say that are here omitted, which being not in my Notes, I could not remember.

Dr. *Owen*, Dr. *Wallis*, Mr. *Warren*, &c. in particular, with several other *Reverend* Ministers, have said enough to satisfy any on this Subject, whose Books have not ever been answered. In my Citations of divers Authors, I have transcribed both the *Greek* and *Latin*, that all may know the *original words*, of which our *Opponents* would make some earnings; and I can solemnly say I have not wilfully mist in any Quotation. And if any of these *Sabbatarians* make Reply to me, let them rather answer them (especially those three I have now mentioned) than me, it will be more for their Honour: And this I will say, if they do think to reply, unless they answer what these and other learned Men have said which I have here recited, I shall take it for no Answer at all: Let them therefore attempt to do it effectually, or not meddle with it.

'Tis true, I differ from divers learned Men in one or two things I have cited, and from Reverend Dr. *Owen* particularly, *i. e.* about *Adam* in Innocency, and the *Patriarchs* keeping the *Seventh Day*; yet what the *Doctor* saith on *Heb.* 4. doth well comport

comport with my Principle: but tho as ſoon as *God finiſhed his Work, he reſted, and that day of Reſt enſued thereon*, to anſwer the end of Creation, and the Covenant of Works; yet I can't ſee any ground to believe it was given to any to obſerve until *Moſes*'s time, *Exod.* 16. for reaſons I and others have given. Moreover, Dr. *Wallis* has ſhewed in his *Rejoiner to Mr.* Bamfield, *p.* 123. that that very Day before it *rained Manna* could not be a Sabbath, becauſe on that day *Quails* covered the Camp, and they were not forbid to gather them, *Exod.* 16. 8, 13. But no more of that here. I expect better uſage or treatment from theſe Opponents than I met formerly with from ſome others about another Controverſy, who left the Argument to abuſe my Perſon; yet I may ſay (with a *late* * Writer on this Subject) *as for the Leaders* (he ſaith Deceivers) *I deſpair of doing good to them*, but ſhall be glad if I may be an Inſtrument to recover any that are miſled, or deceived: Self-denial is a hard Leſſon. You will find many new Arguments I think not found in former Authors. I ſhall conclude with Advice to unſettled Perſons, who are ready to receive Novelties. But firſt, take a Note or two how you may know ſuch: they that are firmly rooted in the Truth will not be ſoon ſhaken or removed.

* Mr. *Graſcome*

Erronious Perſons, 1. Are ſubject to cavil with Truth doubtfully uttered, which by an honeſt Hearer will be well taken.

2. They are ſubject to contradict plain evident Truth with a delight to gainſay it, becauſe they would not have it to be otherwiſe than they believe.

3. They have a vehement deſire to infect others, or to draw many to be of their Opinion.

4. A deſire of Conference under pretence of taking Satisfaction, but on purpoſe to vent their Notions more freely, and get the good opinion of others, and occaſion of inſulting.

5. Commend themſelves thro Pride, and diminiſh the Credit and Honour of others, and care not what pious Congregations they divide and trouble, to augment their own Company.

6. Make a Profeſſion of *new Light*, that hardly any before them ever attained, and that all are in darkneſs but themſelves.

7. Pretend to Conſcience, and that they would imbrace the Truth when they ſee it: yet after clear Demonſtration of Truth they remain ſtubborn, and perſevere in their Errors.

8. They matter not Church-dealings, nor any juſt and righte-

ous

ous Cenſure, nor regard their own moſt ſolemn Church-Engagements, ſo that they can but pleaſe their own fancy, and feed on their *new Notions* the more greedily—And hardly can a Man receive an Error, but he will prove a Seducer of others.

9. They ſhew great Zeal and concernedneſs of Mind if they find any oppoſe their Errors, as if their All lay at ſtake.

10. And if they receive one Error, they are ready to receive more.

11. They commonly ſeem uneaſy under the Word where they are Members, and catch at any thing to blemiſh their Miniſter, and will wander abroad to hear as their fancies lead them, as if under no Government, tho they grieve and afflict the Church and Members to whom they belong, breaking Chriſt's Bands, and caſting his Cords from them.

To cloſe, (1.) Take heed of erronious Books, and if you doubt do not preſently turn your Doubts into Practice. (2.) Beware of your own private Interpretation of Scripture, and confer with ſuch as have better Judgments than your ſelves. (3.) Suſpect all private Opinions which differ and diſſent from the general Doctrine, as taught by Chriſt and his Apoſtles, and owned in the two next Ages after them, or that diſſent from the general Doctrine and Practice of ſuch whom you believe in this Age have obtained the cleareſt Light: remember the way of Truth is no By-path, but trodden by the Primitive Flock or Goſpel-Churches. (4.) Beſure hear what can be ſaid againſt your *Notion*, as well as what you hear for it. There is one thing I ſhould have noted touching the Error of theſe *Sabbatarians*, viz. their Notion brings in an external force upon the Conſcience in matters of Religion; for they muſt force their Children and Servants not only to reſt, but to worſhip God on the ſeventh Day tho againſt their Light, or they are guilty of Sabbath-breaking. But I will add no more.

O that God would put a Rebuke on, and ſtop all the Errors of theſe evil days, and increaſe Love among his People! Let us all cry for more of the Anointing, or for the latter Rain, and the glorious Kingdom of our Lord Jeſus Chriſt, that is now juſt at the door. And, *Reader*, if thou doſt receive any profit by what is here wrote, give the Glory to God, and let me have thy Prayers, who am thy Soul's Friend and Servant in the Goſpel,

Horſly-down, Southwark,
this 12*th of* Jan. $\frac{16}{17}\frac{99}{00}$.

Benj. Keach.

The Contents of this Book.

The First Part.

SErmon I. *The occasion of these Sermons, with the Scope of the Text*, Pag. 1 to 6. *The Terms opened, and eight Explanatory Propositions*, p. 6 to 16.

Serm. II. *The 9th Proposition containing many things about this Controversy, out of Dr.* Owen *on the Sab.* p. 23 to 27. *The General Proposition from whence the Author proceeds in his whole Work, in six Particulars*, p. 28, 29. *No Law of the Sabbath written in* Adam's *Heart in Innocency, shewed in six Particulars*, p. 29 to 35. *No positive Command given to* Adam *to keep the 7th day as a Sabbath, proved by* 12 *Arguments*, p. 37 to 56.

Serm. III. *The Patriarchs kept not the 7th day, proved in* 12 *Arguments*. p. 58 to 74.

Serm. IV. *The Sabbath begun in the Wilderness of* Sin, Exod. 16. p. 75, 76. *What a Moral Precept is, shew'd from the Learned*, p. 88, 89. *The simple Morality of the 4th Command consists not in the observance of the precise 7th Day, proved by* 4 *Arguments*, p. 86 to 91.

Serm. V. *Eight Arguments more to prove the same*, p. 93 to 124. *The 7th Day a sign of the Covenant of Works*, p. 103, 104. *What a Shadow of*, p. 107.

Serm. 6. *The Law of the Decalogue was only given to* Israel *and Proselites*, p. 125 to 133. *Objections answered from* Rom. 3. 19. Gal. 4. 5. *and* James, p. 133 to 135. *The Moral Law in the hand of Christ as Mediator*, p. 136 to 147. *No Precept nor Precedent to keep the 7th day in the New Testament*, p. 147 to 152.

Serm. VII. *Ten Arguments against the 7th Day*, p. 155 to 158. *The Law of the 7th Day Sabbath not written in the Hearts of Gospel-Believers*, p. 156, 157. *Twelve dangerous Consequents attending the Opinion of these Sabbatarians*, p. 161 to 172.

The Contents.

The second Part.

SErmon I. *The Scope of the Text opened,* p. 175, 176. *The first Day of Divine Appointment: Man has no power to appoint a weekly Day of Worship,* p. 178, 179. *The Equity of one Day in seven,* p. 180. *How to distinguish Moral Precepts from Ceremonial;* p. 181, 182. *Pentecost proved the first Day of the Week, A long citation of Mr.* Warren, *who cites Dr.* Usher's *Letter to Dr.* Twiss, *from* p. 186 *to* 198.

Serm. II. *The Foundation of the first Day; partly containing Citations of Dr.* Owen *on* Heb. 4. *from* p. 200 *to* 221. *This is the Day the Lord hath made,* p. 210 *to* 214. *First day confirmed by the Examples of the Gospel-Saints and Churches,* p. 214 *to* 223.

Serm. III. *First day proved from* Acts 20. 7. p. 224. *Also from* Rev. 1. 10. *The Lord's Day proved to be the first Day of the Week,* p. 224 *to* 248.

Serm. 4. *Proving there is one Day of the Week for preaching the Word in season, and that 'tis the* first Day, p. 248, 249. *The* first Day *proved from* 1 Cor. 16. 12. p. 250 *to* 264. *When the* first Day *begins, and how it ought to be kept, from* p. 266 *to the end.*

Faults escaped the Press, which before you read pray correct with your Pen.

PAge 23. in the Contents, line 6. for *no*, read *any*. P. 93. l. 5. for *six*, r. *eight*. P. 104. l. 11. for *God's Covenant*, r. *is* called *the Covenant*. P. 132. last line save one, r. *not without Law to God*. P. 140. l. 26. for *breaking*, r. *breakers*. P. 142. last line, for *by*, r. *is*. P. 143. l. 3. blot out *Law*. P. 147. l. 33. r. *Sabbath was made*, blot out *not*. P. 180. l. 27. for *he*, r. *our*. P. 205. Title, for *Heb.* 4. 11. r. *Heb.* 4. 9. and so P. 207. P. 219. l. 16. f. *had they met*, r. *meeting together*. P. 249. l. 25. for *approved it*, r. *and he approved of it*. P. 263. l. 26. for *when they that intimate*, r. *when they intimate*.

The

The Jewish Sabbath Abrogated, or the Saturday Sabbatarian confuted, &c.

SERMON I.

The occasion of the Author's preaching on this Subject. The scope and coherence of the Text open'd. The Terms explain'd, and the Doctrines raised. Divers preliminary Propositions, shewing what Medium the Author intends to take in treating on this Subject.

Gal. iv. 10, 11.

Ye observe days and months, times and years: I am afraid of you, lest I have bestowed upon you labor in vain.

MY *Brethren*, I am troubled I have such a provoking occasion to enter upon this Controversy, *viz.* What day of the Week we under the *Gospel Dispensation* ought to observe as a day of *Rest*, and of solemn Worship to the Lord, since universally the Church and People of God *The occasion of the Author's preaching these Sermons.*

of all Perſuaſions are agreed about it, and have been ever ſince the new World, or Goſpel-day did commence, except a *few Chriſtians formerly*, and *a little Remnant* of *late times* in this Nation, who have *deſerted*, and *err'd* in this *caſe*. And had I not a clear Call to enter upon this Subject, thro the inadvertence of ſome *young Men* among us, I had not meddled with it; who have not only, without adviſing with me or the *Congregation*, preſum'd to keep the *Jewiſh Sabbath*, but with an unaccountable and *overheated Zeal* have proſecuted their Notion and Practice to the diſturbing of the Quiet and Peace of the Congregation. *My Brethren*, is it not a lamentable thing to ſee how Satan hath prevail'd to hinder the Power of Godlineſs, which conſiſteth not in *Meats and Drinks* (not
Rom. 14. 17. in the Obſervation of Jewiſh Days) *but in Righteouſneſs, and Peace, and Joy in the Holy Ghoſt?*

One while he hath endeavour'd to do this by ſuggeſting of ſtrange and *uncouth* Notions, and Principles that edify not, into the minds of Chriſtians; at another time by raiſing up needleſs Cavils and Objections about the mode of the diſcharge of a Moral as well as a Goſpel-Duty, I mean that of *ſinging the Praiſes of God*, which formerly caus'd no ſmall trouble *amongſt us*, as well as in other *Churches*.

But when that *Controverſy* was near vanquiſh'd, lo another is rais'd, which I hope God will make me an Inſtrument to quell alſo, and utterly drive away hence, he having ſet me for the defence of the Goſpel, and of all pure Goſpel-Truths, in this place, in oppoſition to all *Innovations*, and *Judaical Rites* and Obſervations, which ſome ſeem too fond of.

Yet let none miſtake me: I ſhall not *cenſure*

 ſuch

ſuch as keep the *ſeventh day*, provided they lay no *ſtreſs* upon it, but believe they are *oblig'd* by the Authority of Chriſt (who *is Lord of the Sabbath*) to obſerve religiouſly the *Lord's-day*, or firſt day of the Week, free from Labor, in the Worſhip and Service of God; provided alſo they are ſuch as have the command of their own time, and can do it without wronging their *Families*, or are not by the Obſervation of the *ſeventh day* neceſſitated to violate Precepts that all agree are Moral Duties.

1. In not doing their *Fathers*, or *Maſters* Buſineſs, in not working *ſix days*; for tho it may be ſaid of ſome, *ſix days Work may be done*, yet it may be ſaid of others who are Servants, *ſix days they muſt work*, it being their indiſpenſible Duty ſo to do.

2. In violating the *Fifth Commandment* (as the whole Moral Law is in the hands of Chriſt) which requires Obedience to their *Natural* and *Political Parents:* in all things wherein they tranſgreſs no Law of God, they ought carefully to ſubject themſelves to them; and in not doing it, they ſin and are guilty before God: *Children, obey your Parents in the Lord; for this is right:* the Lord commands it, or it is agreeable to his Will. Again, it is ſaid, *Let every Soul be ſubject to the higher Powers*, &c. *Put them in mind to obey Magiſtrates*, &c. And again, *Submit your ſelves to every Ordinance of Man for the Lord's ſake; whether it be to the King, as ſupreme*, &c. Whatſoever Magiſtrates or Parents do require agreeable to the Divine Will, ought faithfully to be done, and in Conſcience to God.

Eph. 6. 1. Rom. 13. 1. Tit. 3. 1. 1 Pet. 2. 13.

And as to the religious obſervation of the *firſt day* of the week, I ſhall prove before I have done, that it is agreeable to the Will of

God; and those who observe it not, do violate the Rule of the Gospel, or the *new Creation*, and so break both the Law of God and Man: nay, it grieves my Soul to hear what a Reproach and Scandal some *rash young Men* who are *Apprentices*, have herein brought upon their Profession; and I hear some who know they are Members with us, have unjustly blam'd and censured me and the Church upon that account, not hearing what Pains I have taken to convince them of their great Evil therein: and I do now declare my abhorrence of their *Practices* and unbecoming Behaviour to their *Parents* and *Masters*; and let such as encourage or countenance them, see how they will answer it in the great day.

But not to retain you any longer in a way of Introduction, I shall proceed to my Text.

The occasion of the words opened.

And first to the occasion of the words, which were written by holy *Paul*, the great Minister of the Gentiles, to the Churches that were then at *Galatia*; not *Church* in the singular, but *to the Churches* (there were more at *Galatia* than one) so it is express'd 1 *Cor.* 16. 2. And thus he begins his Epistle, *i. e. To the Churches of Galatia*, chap. 1. 2.

1. He kindly salutes them, *ver.* 3. *Grace be unto you, and Peace from God the Father, and from our Lord Jesus Christ.*

2. But soon upon it he sharply reproves them, ver. 6. *I marvel ye are so soon removed from him that called you to another Gospel*, ver. 7. *Which is not another; but there are some that trouble you, and would pervert the Gospel of Christ.*

Query. What was the Error they were corrupted with?

1. I answer, They were by some false Brethren taught to mix the Law and the Gospel toge-

together in Juſtification, or to mix Works with Grace: and this is to pervert the Goſpel of Chriſt, and obſcure the Doctrine of Free-Grace.

2. They turned to *Judaiſm* in reſpect of the obſervation of Circumciſion and Jewiſh days: *How turn ye again to weak and beggarly Elements, whereunto ye deſire again to be in Bondage?* chap. 4. verſ. 9. Ye having (as if he ſhould ſay) attained to the knowledg of the glory of God in the face of Jeſus Chriſt, the glorious Mediator, Soveraign Lord, and only Lawgiver of his Church, it is ſtrange you ſhould turn again to *Moſes*, and ſo eclipſe the Glory of Chriſt; this doth not comport with your former knowledg, and of that Revelation you have had of the Truth *as it is in Jeſus.*

By Beggarly Elements he doth not only mean Circumciſion, but alſo the obſervation of *Jewiſh Days: Ye obſerve Days*, &c. he doth not mean the *Goſpel*, or *New Teſtament days of Worſhip*, but *Jewiſh days*; he could not be afraid of them if they had only obſerv'd the *firſt day* of the Week, becauſe he had given charge to theſe Churches as well as others, religiouſly to keep it, as appears 1 *Cor.* 16. 1, 2, 3. but they obſerv'd the *Jewiſh Sabbath*, and other *Old Teſtament days*; nay, and they laid ſuch ſtreſs upon them, as to make the obſervation of them neceſſary to eternal Life, as ſome do now, by affirming the keeping of the *Seventh-day*, or *old Jewiſh Sabbath*, is a *Moral Duty*, being of the ſame nature with the firſt Commandment, viz. *Thou ſhalt have no other Gods before me*, or any other ſimple Moral Precept. True, ſuch at *Rome* as did eſteem ſome other day beſides the *firſt Day* of the Week, and lookt upon it as an indifferent thing, were not reproved, as *Rom.* 14. 5. The converted *Jews* perhaps thought

they might keep the *Jewiſh Sabbath* as well as the *Lord's-Day*, and *Paul* dealt with them for a time as Children, or Babes in Chriſt.

But when any came to plead for it as a Moral Duty, or as neceſſary to Salvation, how ſharp was he with them? *I am afraid of you.* From hence by the way obſerve,

That Jewiſh-days and ſhadowy Ordinances under the Law, in compariſon of New Teſtament Ordinances, are but weak and beggerly Elements.

The Explanation.

The Terms of the Text explained.

1. By *Days*, I underſtand the *Jewiſh weekly Sabbath-days.*

2. By *Months*, is meant their *New Moons* or *monthly Sabbaths*, which were every new Moon.

3. By *Times*, the *Feaſts* of the *Paſſover*, the *Feaſt* of *Pentecoſt*, and that of *Tabernacles.*

4. By *Years*, every *ſeventh Year*, and every *fiftieth Year*, which was their great Jubilee. I find divers learned Men thus explaining theſe Terms; and tho Mr. *Perkins* ſeems to go aſtray afterwards, yet he ſpeaks much to the ſame purpoſe.

Perkins *on* Gal. *p.* 285.

Now, my Brethren, the reaſons why I conclude by Days here, are meant the *Jewiſh weekly Sabbath-days*, are,

Firſt, Becauſe when *Moſes* ſpeaks of their Feaſts, and Holy-days, he brings in firſt of all their Seventh-day Sabbath, *Levit.* 23.

Secondly, If Days, Months, Times and Years, comprehend all Days, Months, Times, and Years which the *Jews* obſerved; then their Seventh-day Sabbath is comprehended here: but Days, Months, Times, and Years, comprehend all Days, Months, Times and Years, that the *Jews* obſerved; therefore it comprehends their Seventh Day here.

If

If the Minor be denyed, let our Opponents, or any Perſon ſhew where Days, Months, Times, and Years are mentioned, and yet the Seventh-day not comprehended.

Perhaps it may be objected by ſome who keep the Jewiſh Sabbath, *That the Seventh Day is every where in Scripture expreſſed in the ſingular Number*, i. e. *Day*, not *Days*. *Object.*

That is not true; for in ſeveral places the Seventh-day is expreſſed in the plural Number, *i. e.* Days: the Jews themſelves called it *Days*; *And they asked him, ſaying, Is it lawful to heal on the Sabbath Days?* ſee *Matth.* 12. 5. *My Sabbaths ye ſhall keep, 'tis a Sign*, &c. *Deut.* 31. 13. In the Greek 'tis read *Sabbaths*, Exod. 28. 8. and *Deut.* 5. 12. as the Learned in that Language ſhew; and all Men of note, both Antient and Modern Expoſitors of Holy Scripture, ſaith my Author, expound St. *Paul*, Col. 2. 17. of Weekly Sabbaths as well as Annual Sabbaths. *Anſw.* Mat. 12. 10. Dr. White p. 165.

Again it is objected, *That the Days, Months, Times, and Years, were not Jewiſh but Heathenish Days*, &c. Thus *Coppinger* in his Diſpute with Mr. *Ives*; *becauſe*, 'tis ſaid, *they did Service to them who by nature are no Gods.* *Object.* 2.

That there were *Jews* among theſe *Galatians* is evident: Yet if otherwiſe, *i. e.* tho they were *Gentiles*, 'tis clear they deſired to be under the Law. *Tell me ye that deſire to be under the Law, do you hear the Law?* You that deſire to be circumciſed, and to obſerve the Jewiſh Sabbath, and other Moſaical Times and Seaſons; Do you hear the Law, *i. e.* do you not know that the Bond-woman and her Son are caſt out, that the *Sinai* Covenant that gendered to Bondage is aboliſhed, and the Law given on *Mount Sinai* as a Rule of Righteouſ- *Anſw.*

neſs, is put into the hands of the Son of God
Heb. 12.2. conſidered as *Mediator? Ye are not come to Mount* Sinai, *but to Mount* Sion; and are not now *to hear him that ſpoke on Earth, but him that ſpeaketh from Heaven:* as if *Paul* ſhould have ſaid, Do not you know that Circumciſion, the Seventh-day Sabbaths, and other Jewiſh
2 Cor. 5. Times, Seaſons, and legal Rites, are gone, even
17,18,19. all *old things*, and that all things are become
20. *new?*

My Brethren, theſe Chriſtians did not deſire to be under the obſervation of Heatheniſh, but of Jewiſh Days.

Object. 3. *They are called the Elements of the World, therefore not Jewiſh days.*

Anſw. 1. The Jewiſh Rites were called the *Elements of the World*; for does not *Paul* ſay, *We when Children were in bondage under the Elements of the World?* Gal. 4. 2, 3.

2. Beſides, they were ſuch Rudiments as the Jews were to obſerve till the appointed time of the Father. Now the Father never appointed his Children *Gentile idolatrous* Rudiments, therefore they could not be Heatheniſh Days.

3. What Heatheniſh Nation kept the ſeventh, or the fiftieth Year as a Sabbath? For by Years in our Text, our *Antagoniſts* confeſs are meant thoſe Years; and I am ſure by all Expoſitors 'tis ſo underſtood.

4. The *Jewiſh Sanctuary* is called a *Worldly Sanctuary*; ſee *Heb.* 9. 1. *Then verily the firſt Covenant had alſo Ordinances of Divine Service, and a Worldly Sanctuary.*

5. It is evident the Apoſtle means *Moſaical* Rudiments, by blaming of *Peter*, who would have the *Gentiles* live after the manner of the *Jews*, Gal. 2. 14. Moreover, he refers, as all may ſee, to the Jewiſh Yoke, *Gal.* 5. 1, 2.

6. To

6. To put it quite out of doubt what Days he intends, read *Col.* 2. 16. *Let no man judg you in Meats, or Drinks, or in respect of a holy Day, or of the New Moons, or of the Sabbath Days; which are a Shadow of things to come, but the Body is of Christ.*

I. Now were any of the Idolatrous Days among the Heathen, shadows of things to come, or of Christ? was he, or that Rest he hath brought in, the Antitype of them?

II. He speaks of a *Holy Day*, as a Term given to the Seventh-Day in the Old Testament, and of Sabbath-Days; and do any think he means by neither the Seventh-Day Sabbath, and yet speaks of *Sabbath-Days* distinct from *New-Moons*, *Times*, and *Years?* Certainly he must intend, in one or the other, the Jewish weekly Sabbath days. I find a very Learned Man writing on this Text, speaking thus, *viz.* for which also he cites St. *Hierom*: "*Paul* writ "this Epistle in the sixteenth year after Christ; "he lays it positively down that the Sabbath "was now abrogated, with the other Cere- "monies which were to vanish at Christ's com- "ing. *Let no man judg you*, &c. the Sabbath, "saith he, is well match'd with Meats and "Drinks, New Moons, and Holy Days, which "were all Temporary Ordinances, and to go "off the stage at our Saviour's entrance. And that *Paul* means the Seventh-day Sabbaths, he cites *Ambrose*, *Hierom*, *Epiphanius*, *Chrysostom*, *Augustin*, and their particular Books: that they understood *Paul* thus in *Col.* 2. 16. as he did, take what *Hierom* saith as follows; "There "is no Sermon of the Apostles, saith he, either "delivered by Epistle, or by word of Mouth, "wherein he labours not to prove, that all the "Burdens of the Law are now laid away (that Præfat. in Galat. Apocal. 10.

" all those things which were before in Types " and Figures, namely the *Sabbath*, *Circumci-* " *sion*, the *New Moons*, and the three Solemn " Festivals) did cease upon preaching the Gospel.

In the Context, and from these Verses, the weekly Sabbath no doubt is included: For,

1. It is part of the Hand-writing, *vers.* 14.
2. It is a Shadow, *&c.* vers. 17.
3. They are commanded not to submit to the Censures of men herein, *vers.* 16.

Object. And whereas it is objected, *The Apostle doth not mean the Weekly Sabbath.*

Answ. 1. It is certain that the primary (and almost constant) use of the word *Sabbath*, is to denote that weekly Day of Rest which God commanded the Jews to observe; and whereas it is applied to any other Days, 'tis in allusion to this, because of the Rest from servile Work upon them; in which respect they were like to the Weekly Sabbath, as appears *Levit.* 16. 31. and *Chap.* 23, 24, 32, 39. which are all the places where the word *Sabbath* is expressly applied to any other days: And therefore the primary and almost constant use of the word ought not to be forsaken.

Read Mr. Baxter on the Subject.

2. Wherever the word *Sabbaths* is used absolutely, as here, without any expression in the Text to limit it, 'tis to be understood of the Weekly Sabbath: The reason of which Rule is obvious, because otherwise the Scripture would be of doubtful Interpretation, and, as 1 *Cor.* 14. 8. the Trumpet would give an uncertain sound.

3. Therefore, as I said, wherever the word *Sabbaths* is used, as here, with distinction from Holy Days, or Feasts, and New Moons, it must mean the Weekly Sabbaths, otherwise the Apostle would be guilty of an unnecessary Tautology,

logy, it being certain there is no other Day called a *Sabbath* in Scripture, but what is included in those two words. Therefore I conclude, by *Sabbaths* in this Text not only may, but must be understood the Weekly Sabbath; and consequently it proves not only that Christians are not bound to observe the Jewish Sabbath, but that they ought not so to do.

Take here what Mr. *Baxter* saith on this Text, *viz.* "How plainly and expressly *Paul* "numbereth Sabbaths with Shadows that cease, "see *Col.* 2. 16. to pass by other Texts; and "what violence mens own Wits must use in "denying the Evidence of so plain a Text. "The Reason that he saith not *Sabbath*, but "*Sabbaths*, is against themselves, the plural "Number being most comprehensive, and o-"ther Sabbaths receiving their name from this. "And the word *Sabbath* is always used in "Scripture for a Rest, which was partly Ce-"remonial. See what Dr. *Young* in his excel-"lent *Dies Domin.* saith, *&c.* Baxter *on the Lord's Day*, p. 167.

III. Moreover, can any serious thinking Christian suppose that *Paul*, the great Apostle of the *Gentiles*, would thus write of Sabbath Days, New Moons, Times and Years, without exception, if the Seventh-day Sabbath had remained as the Sabbath of the Lord, and the Day of Gospel-worship? What, speak thus without restriction, or intimation, and yet not include the Seventh-day Sabbath! Had not that Day been comprehended and meant by Sabbath Days, sure he had let this Church have known it; it behoved him to be faithful to us, who was our Apostle, and so he says he was, and had *declared the whole Counsel of God*, yet Acts 20. makes no mention of any such Jewish Sabbath to be our duty to observe, but the direct contrary,

trary, that it was a Shadow, and that we are not to be judged or condemn'd, who regard it not any more than other Times, as *New Moons*, &c.

Object. But ſaith the Seventh-day *Sabbatarian*, The *Ordinances of the Law were glorious, therefore* Paul *could not refer to them when he ſpeaks of beggerly Elements.* Thus *Tillam.*

Anſw. When compared to the Ordinances of the Goſpel, they may be called weak and beggerly, as *Paul* ſhews, ſpeaking of the Law written in two Tables of Stone, which he calls *glorious*, 2 Cor. 3. 7. yet a *miniſtration of Death and Condemnation*, verſ. 9. *For even that which was made glorious, had no Glory in this reſpect, by reaſon of the Glory that excelleth*, verſ. 10. The Shadow ſeems glorious till the Subſtance comes; but what Glory appears in it then? None at all. What is the Glory of the Moon when the Sun appears and ſhines forth ſplendidly? So what ſignifies the Shadow of Reſt, to the true *Antitypical Sabbath of Reſt* which we have in Chriſt? *we that believe, do enter into Reſt.*

Beſides, St. *Paul* calls Jewiſh Ordinances, Carnal Ordinances; which terms as much eclipſe their Glory, as to call them weak and beggerly Elements; Heb. 9. 10. *Meats and Drinks, and divers Waſhings, and carnal Ordinances.* Carnal Ordinances, no doubt, include all the Jewiſh Sabbaths, *viz.* Days, Months, Times, and Years, as well as Circumciſion, legal Waſhings, and Sacrifices.

The Apoſtle calls them not only carnal, weak, and beggerly Elements, but *unprofitable:*

Heb. 7. 18. *There was a diſannulling of the Commandment going before, for the weakneſs and unprofitableneſs thereof.* Take here what *Calvin* ſaith, tho I in ſome things differ from him. " For ſeeing in

" the

" the Lord's Reſurrection is found the end and " fulfilling of the true Reſt, which the old " Sabbath ſhadowed; by that very day, which " ſet an end to thoſe Shadows, Chriſtians are " admoniſhed not to ſtick to the ſhadowing " Ceremony. He it ſeems concludes, that the Jewiſh Weekly Sabbath, as well as their Fellows, was a Shadow of that Reſt we have in Chriſt. Inſtit. 2. c. 8. Sect. 34.

Take alſo what another nameleſs Author ſaith concerning the Antient Fathers.

" St. *Paul* ſharply reproveth thoſe who allowed yet the Jewiſh Sabbath, *i. e.* they obſerved *Days*, *Months*, *Times*, and *Years*, *as if he had beſtowed his labour in vain upon them*, Gal. 4. 10, 11. But more particularly in his Epiſtle to the *Coloſſians*, Chap. 2. 16, 17. *Let no man judg you in reſpect of an Holy Day, or of the New Moons, or of the Sabbath-Days, which were a Shadow of things to come, but the Body is of Chriſt.* Yet notwithſtanding all this care, both of the Apoſtles in general, and more eſpecially of St. *Paul*, to ſuppreſs this Error, it grew up ſtill, and had its Patrons and Abettors, *Ebion* and *Cerinthus*, two of the wretchedeſt Hereticks of the Primitive Times: And after them *Apollinarius* is ſaid to countenance and defend it; which doubtleſs made the Antient Fathers declare themſelves fully in it, as a dangerous Point; it ſeemed to confirm the Jews in their Incredulity, and might occaſion others to make queſtion of our Saviour's coming in the Fleſh. Hence *Irenæus*, *Juſtin Martyr*, *Tertullian*, and *Euſebius*, Men of Note in the Primitive Times, affirm, that never any of the Patriarchs before *Moſes*'s Law, obſerved the Sabbath, which queſtionleſs they muſt have done had that Law been

" moral,

" moral, and dictated by the Light of Na-
" ture. He cites alſo *Epiphanius* and *Theodo-*
ret on *Ezech.* 20. *Procopius* on *Gen.* 2. *Da-*
maſcen, and our venerable *Bede* concurring with
the former Fathers: " All talk, ſaith he, that
" the Obſervation of the Jewiſh Sabbath va-
" niſhed utterly, *&c.* I might mention other
Authors to the ſame purpoſe. But to proceed,
my Brethren, becauſe one of my Arguments
againſt the preciſe Seventh-day Sabbath, will be
to prove it a Sign or Shadow of that Reſt Be-
lievers enter into when they firſt cloſe with
Chriſt, I ſhall ſay no more now by way of Ex-
planation of my Text, but proceed to thoſe
Points of Doctrine that ariſe herefrom.

The Doctrines raiſed.

Doct. 1. *That it is not the Duty of believing*
Gentiles under the Diſpenſation of the Go-
pel, to keep the Seventh Day as a Sabbath u
the Lord.

Doct. 2. *That it is a dangerous thing for an*
to plead for, and keep the ſeventh day, ſo a
to lay the ſame ſtreſs on the obſervation there-
of, as on a purely natural, or ſimply moral
Precept.

Theſe two Propoſitions I purpoſe, God aſſiſt-
ing, to proſecute, and confirm in this method.

Firſt, *I ſhall lay down ſeveral Explanatory Pro-*
poſitions.

Secondly, *Give many Arguments to prove the*
truth of the firſt Propoſition.

Thirdly, *I ſhall (taking in the ſecond Propo-*
ſition) endeavour to prove, that the obſerving the
ſeventh day Sabbath, ſo as to lay the ſame ſtreſs
on it as on a natural and ſimply moral Precept, is
a dangerous thing.

Fourthly, *I ſhall prove that all Believers are*
oblig'

oblig'd to observe the first day of the week free from secular business, in religious Worship, as the time in season only under the Gospel-dispensation.

Fifthly, *I shall endeavour to answer all the main Objections brought by our Opponents against the Observation of the first day of the week.* To begin,

First Proposition premised. Let it be considered, that the Apostles perceiving the weakness of the Jews who believ'd in Christ, to take them off gradually from Jewish Observation of days, and other legal Rites and Ordinances, did admit of the Practice of some of them for a time, till they were better instructed in the Truth as it is in Jesus, the nature of the new Creation, and the change of the whole Law, *viz.* the utter abolishing of all things Ceremonial, or that were Signs and Shadows of things to come, and the removing the ministration of all Moral Precepts from *Moses* as Lawgiver, into the hand of Christ as Mediator, in which capacity he had all Power *delegated* to him in Hea. Mat. 28. ven and Earth as our only Lord and Lawgiver. 18,19,20. *Thou seest, Brother, how many thousands of the Jews there are which believe, and they are all zealous of the Law*; Acts 21. 20. Hence *Paul* complied with them to *purify himself*, and to *shave his Head*, v. 24. and on the like account, in compliance with their weakness, he circumcised *Timothy*. I might from hence by the way note, that had we such a Passage that *Paul* kept one *Jewish Sabbath*, as we have here of his *circumcising Timothy*, I suppose our Brethren would make no small advantage of it, that it is our Duty from thence to keep it; but that might have been on the same account and no better ground, than it would be for us to plead for Circumcision, and be circumcised, as *Tillam*,

Skip

Skip and *Cooly* were (as I am informed) who called themſelves the Miniſters of the Circumciſion.

But to proceed; Upon the ſame reaſon perhaps the Jewiſh Rites, Days, and typical or ſhadowy Ordinances, might, and were called by their former and antient names, as well as for diſtinction ſake: for tho thoſe legal Ordinances were *dead*, yet as our *Annotators* obſerve, they were not then *deadly* (if look'd upon as indifferent things) however God was pleaſed (they being his own appointments) to vouchſafe them a gradual and decent funeral.

Second Propoſition. But nevertheleſs after they had been better inſtructed into the truth of the Goſpel, and the change or end of the Law, they were more plainly dealt with: I mean, he more fully and clearly informed them, and ſhewed them the great danger if they obſerved thoſe legal Rites, Days, and Ordinances, eſpecially when he ſaw they laid ſuch ſtreſs upon them, as to make them neceſſary to eternal Life as a Rule of Obedience.

Hence the *Apoſtle* ſays, *I* Paul *teſtify unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing*, Gal. 5. 1. And why if circumciſed? becauſe it was a ſhadow, and the keeping up the ſhadow was a virtual denying that the Subſtance was come; and beſides, they were thereby bound to keep the whole Law. Such was the natural tendency of obſerving one Legal Rite, or Precept, as given by *Moſes*, it being in that Miniſtration a Covenant of Works; and he that kept one was obliged to keep all, and he that broke one was guilty of all.

1. And if ſo, why might not *Paul* have told them the ſame thing and danger if they kept the legal Sabbath, which led them according to the

Tenor

Tenor of it, and in the ſtricteſt obſervance to perfect Obedience; which is implyed in thoſe words, *Thou ſhalt not think thy own thoughts, nor ſpeak thy own words?*

2. Or provided they made it neceſſary in order to a holy Life in point of Obedience, as a *pure moral Precept*, even of the ſame nature with the firſt Commandment, *viz. Thou ſhalt have no other Gods but me*; or the ſecond, *Thou ſhalt not make to thy ſelf any graven Image*, &c. or the *third*, or *fifth*, or any of the reſt; I ſpeak not of what is ſimply moral in the *fourth Commandment*, but of that preciſe *ſeventh day*: I ſay, may not their danger be as great, if thus they look'd upon thoſe Jewiſh Sabbaths, as if circumciſed, becauſe then if they kept them not, it neceſſarily muſt follow, it would exclude them the Kingdom of Heaven, as all other immoral Acts, or actual breach of pure moral Precepts would do?

3. Becauſe *Paul* tells them that thoſe Sabbaths were a Shadow or Sign, ſo far as Circumciſion was, as I have and ſhall further make appear; and ſo hereby unwarily they would deny that Chriſt was come to give us Reſt, and we do not yet ceaſe working for Life in order to enter into Reſt, which was held forth as the Tenor of that Miniſtration of the Moral Law by *Moſes*, and particularly in their Sabbath.

Third Propoſit. Let it be conſider'd that the ſubſtance of the whole Moral Law, or ten Commandments (I mean *materially*, not *formally*) was written in the Heart of *Adam* in Innocency; and as written there, it contained the Covenant of Works. And ſo long as he kept that Law perfectly, he ſtood juſtified, and all Mankind in him: and alſo that he had but one poſitive Precept given him to try his Obedience

(according to the Tenor of this Covenant, and Law of his Creation) is very evident, *viz. Thou ſhalt not eat of the Tree of Knowledg of Good and Evil*, &c. which poſitive Command he broke, and in breaking it broke all the ten Commandments as to the matter or ſubſtance of them, and conſequently the fourth, as to what was ſimply moral therein.

Adam *broke all the Command-ments.*

Thus Dr. *Lightfoot*: "*Adam*, ſaith he, heard "as much in the *Garden* as *Iſrael* did at *Sinai*, "but in fewer words, and without Thunder— "At one clap he broke all the Ten Command-"ments.

Dr. Light-foot's *Miſcel.* p. 282, 283.

"I. He choſe himſelf another God, when he "follow'd the Devil.

"II. He idoliz'd and defil'd his own Belly, "making it (as the Apoſtle phraſes it) his God.

"III. He took God's Name in vain, when "he believ'd him not.

"IV. He kept not the Reſt and State where-"in God had ſet him.

"V. He diſhonour'd his Father which was "in Heaven, and therefore his days were not "prolong'd on Earth.

"VI. He murder'd himſelf and all his Po-"ſterity.

"VII. From *Eve* he was a Virgin, but in his "Eyes and Mind he committed *ſpiritual Adul-"tery.*

"VIII. He ſtole (like *Achan*) that which "God ſet aſide; not to be meddled with, *&c.*

"IX. He bare witneſs againſt God, when "he believ'd the witneſs of the Devil before "him.

"X. He coveted an evil Covetouſneſs, like "*Ammon*, which coſt him his Life and all his "*Progeny.*

Fourth

Fourth Propoſit. That tho a time of Reſt, and a ſufficient time to worſhip God be moral, yet the particular preciſe day or time muſt be by Revelation, *i. e.* by ſome poſitive Precept or Example made known to Mankind; it being in God, not in Man, not in Nature, not in Grace: And God hath reſerved to himſelf a Power to require, or to alter both the time, place, and modes of his Worſhip as ſeems good in his ſight, tho the *ſecond* and *fourth* Commandments be moral and of the ſame nature with the reſt. Moreover, God if he pleaſe may make a poſitive Precept perpetual, and alike obligatory as ſimple moral Precepts are, tho they differ in reſpect of their own nature.

Fifth Propoſit. All natural and pure moral Precepts do, as I conceive, oblige all Mankind, and are unchangeable in their nature as to the matter of them, and differ greatly from Laws or Precepts merely poſitive. Pure or ſimple moral Precepts are good, good in themſelves, and therefore commanded; but Precepts merely poſitive and arbitrary are commanded of God, and therefore good: and that Goodneſs that is in ſimple moral Precepts I do not conceive, as Mr. *Shepherd* hints (if I miſtake him not) refers to Man, *i. e.* ſutable to his good chiefly, but in reference to God, from the rectitude of whoſe holy Nature they proceed. Moreover, 'tis acknowledg'd alſo that all Precepts naturally and ſimply moral, are written in the Hearts of all Men, tho much blur'd by Sin, for otherwiſe the *Gentiles* had not the Law written in their Hearts, but a part as to the matter of the Law. Simple moral Precepts are known by the Light of Nature, as to the matter or ſubſtance of them. Precepts naturally moral may be known without Revelation, or the

See Mr. Shepherd *on the Sabbath,* p. 10, 11, 12, 13, 14.

Rom. 2. 14, 15.

What Precepts are moral. *See Mr.* Cawdrey *Sabbath Rediv.* p.2,3.

knowledg of the Scripture; tho I know ſome learned Men ſeem to differ from others here, particularly Mr. *Cawdrey* and Mr. *Palmer*, who affirm that ſome Precepts may be moral by a poſitive Command, and theſe others call moral-Poſitives, which I underſtand not; yet I deny not (as I ſaid before) but that God may make a poſitive Command perpetually obligatory. But more to this word *moral*, when I come to ſpeak of the *fourth Commandment* in *Exod.* 20.

Now mere poſitive Precepts cannot be known unleſs God by his Word, or in ſome ſupernatural way, diſcovers them to his Creatures; and ſuch was *Circumciſion*, the preciſe *ſeventh-day Sabbath*, the *Paſſover*, and divers other things under the Law: And ſuch is the *firſt day* of the week under the Goſpel as a day of Reſt, and of the ſolemn Worſhip of God, as alſo *Baptiſm*, the *Lord's-Supper*, &c.

Sixth Propoſit. That the whole Moral Law is chang'd from *Moſes* to Jeſus Chriſt; not only chang'd as a Covenant of Works, but as a Rule of Life: for tho the Moral Law as to the matter or ſubſtance of it perpetually remains as a Rule of Righteouſneſs, yet not as given in the hand of *Moſes*, *Exod.* 20. but as in the hand of Chriſt, conſider'd as Mediator, who is our *ſole Lord* and *Lawgiver*, Mat. 28. 18, 19. and that we are to receive the Law from his mouth, who is our *antitypical* High-Prieſt; *And behold, a Voice from the Cloud which ſaid, This is my beloved Son, hear him:* hear him excluſively of *Moſes.* The Diſciples would have had three Tabernacles, one for *Moſes*, one for *Elias*, and another for Chriſt; *i.e.* they would have *Moſes* to teach them, or be under his Miniſtration: but in this Tranſfiguration, wherein was a clear Repreſentation of the Goſpel Church-ſtate (ſignified

nified by the Kingdom of God) in a Figure, they saw there was none to be heard as a Law-giver but Christ alone; *And when they lifted up their Eyes they saw no Man save Jesus only*, ver. 8. Certainly their Eyes are not open'd throughly, who go to *Mount Sinai* to know what their Duty is in respect of any part of Gospel-Worship, or day of Worship: Compare this place of Scripture with *Acts* 3. 22, 23. *For Moses truly said to the Fathers, A Prophet shall the Lord your God raise up to you, of your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.* So *Heb.* 1. 1, 2, 3. And again it is said, that *the Servant abideth not in the House for ever: Moses* was a Servant, and he had his day, and he is gone; but *the Son abideth for ever.* Joh. 8. 35

Seventh Propositi. That as *old things are done away, and all things become new*; so is the old Seventh-day Sabbath. And it behoves us to call the Gospel-day of Worship, or that Day appointed by Christ in the New Testament, by that Name or Names given therein to it, *viz.* the *first day*, and the *Lord's-day*, and *day of Rest*, or Sabbath, as Dr. *Owen* aptly enough calls it on *Heb.* 4. 11. Therefore tho the day of Rest under the Gospel is not call'd a *Sabbath*, yet I shall blame none that so call it, since Sabbath signifies *Rest:* and this is our only *Sabbath* or resting day under this *new* and *last Dispensation:* but the great *Antitype of the Seventh-day Sabbath* being come, we do not find that Name directly given to our day of Rest in *Gospel times.*

Eighth Propositi. That the Moral Law or Law of the ten Commandments, as given *Exod.* 20. contain'd directly an Administration of the *Covenant of Works*, and was not given to *Israel* as

God's People, as in *a ſpecial and peculiar relation* to himſelf according to the *new Covenant*, or Covenant of Grace, but as his People in that *legal external typical Covenant* made with the *whole Houſe of* Iſrael. Let it be conſider'd alſo, that that Law and Covenant was not made with, nor given to any other People but the People and Houſe of *Iſrael* only: ſo that as it had but its time, conſider'd as a Law given by *Moſes*, or as in his hands, it did ceaſe as ſo conſider'd, and could not oblige any to obſerve it as there formerly deliver'd (while it was in force) but ſuch only as were under it; tho I deny not, but affirm the whole World were under the Covenant of Works in the firſt *Adam*, and oblig'd by the Law of God written in their Hearts to diſcharge all Duties that are naturally and ſimply moral, *&c.* Moreover, I ſhall enquire whether the Morality of the *fourth Commandment* doth lie in the Obſervation of the preciſe *ſeventh day* or not. And now Brethren, by theſe *Propoſitions* all may perceive upon what foot of account, or *mediums* I purpoſe to go, or take in handling this great and long controverted Subject. But there is one Propoſition more, which I thought to have mention'd now, but muſt refer to the next time.

SER-

SERMON II.

The ninth Propoſition by way of Premiſe. The method propos'd. One general Propoſition laid down. Why the Law was added on Mount Sinai. *No Seventh-day Sabbath written in* Adam's *Heart in Innocency: Nor any poſitive Law given to him to obſerve it.*

Gal. iv. 10, 11.

Ye obſerve days, and months, and times, and years: I am afraid of you, leſt I have beſtowed upon you labor in vain.

MY Brethren, the firſt thing I promiſed was to lay down ſeveral explanatory Propoſitions, to make my way the more eaſy to what I have to ſay: and I paſt thro *eight*; I ſhall add but one more.

Ninth Propoſit. There are ſeveral things to be conſider'd in reſpect of this Controverſy, which being noted by Dr. *Owen*, I ſhall recite them: *9th Propoſit. by way of premiſe.* *Dr. Owen's Exercit.* p. 7, 8, 9.

'Thoſe about the thing it ſelf (ſaith he) are va-
'rious, and reſpect all the concerns of the day
'enquir'd after. Nothing that relates to it, no
'part of its reſpect to the Worſhip of God, is
'admitted by all, *uncontended* about; for it is
'debated amongſt all Perſons,

'1. Whether any part of time be naturally
'and morally to be ſeparated and ſet apart to

'the ſolemn Worſhip of God; or (which is 'the ſame) whether it be a natural and moral 'Duty to ſeparate any part of time in any 'Revolution of it, to Divine Service; I mean, 'ſo as it ſhould be ſtated and fixed in any pe-'riodical Revolution; otherwiſe to ſay, that 'God is ſolemnly to be worſhipped, and yet 'that no time is requir'd thereto, is an open 'Contradiction.

'2. Whether ſuch a time ſuppos'd, be abſo-'lutely and originally moral, or made ſo by 'poſitive Command, ſuted unto general Prin-'ciples and Intimations of Nature: and under 'this Conſideration alſo, a part of time is call'd 'moral, metonymically, from the duty of its 'obſervance.

'3. Whether on a ſuppoſition of ſome part 'of time ſo deſign'd, the ſpace or quantity of 'it, have its Determination, or Limitation mo-'rally, or be merely poſitive and arbitrary? 'For the Obſervation of ſome part of time may 'be moral, and the *quanta pars* arbitrary.

'4. Whether every Law poſitive of the 'Old Teſtament were abſolutely ceremonial, 'or whether there may not be a Law moral 'poſitive as given to, and obligatory on all 'Mankind, tho not abſolutely written in the 'Heart of Man by Nature: that is, whether 'there be no Morality in any Law, but what 'is a part of the Law of Creation?

'5. Whether the Inſtitution of the Seventh-'day Sabbath was from the beginning of the 'World, and before the Fall of Man; or 'whether it was firſt appointed when the *Iſra-'elites* came into the Wilderneſs. This in it 'ſelf is only a matter of Fact, yet ſuch as 'whereon the determination of a point of right, 'as to the univerſal Obligation to the Obſerva-

'tion of ſuch a Day doth much 'depend, * and therefore hath 'the *inveſtigation* and true ſta-'ting of it, been much la-'bour'd in, and after by learned 'Men.

* *So that, according to the Doctor, if it was not inſtituted in Paradiſe, tho given forth in the Wilderneſs, it can't be univerſally obligatory on all Mankind.*

'6. Upon a ſuppoſition of the Inſtitution of 'the Sabbath from the beginning, whether the 'Additions made, and Obſervances annexed 'unto it at the giving of the Law on Mount '*Sinai*, with the Ends whereunto it was then 'deſign'd, and the Uſes whereunto it was em-'ploy'd, gave unto the ſeventh day a new ſtate 'diſtinct from what it had before; altho natu-'rally the ſame day was continued as before. 'For if they did ſo, that new ſtate of the day 'ſeems only to be taken away under the New 'Teſtament; if not, the day 'it ſelf ſeems to be aboliſh'd; '† for that ſome change is made 'therein, from what was fixed 'under the Judaical Oeconomy, 'cannot modeſtly be deny'd.

† *The Doctor ſtill, as it ſeems to me, builds chiefly on its Inſtitution in Paradiſe, where we can find no Inſtitution referring to innocent* Adam.

'7. Whether in the fourth 'Commandment, there be a foundation of a 'diſtinction between a ſeventh day in general, 'or one day in ſeven, and that ſeventh day 'which was the ſame *numerically* and preciſely 'from the foundation of the World. For 'whereas an Obligation unto the ſtrict Obſer-'vation of that day preciſely is, as we ſhall 'prove, plainly taken away in the Goſpel, if 'the diſtinction intimated be not allowed, 'there can be nothing remaining obligatory 'unto us in that Command, whilſt it is ſup-'poſed that that day (the Doctor means the 'ſeventh day) is at all requir'd of us from 'thence ‖.

‖ *So that the Morality of the fourth Commandment lies not in the preciſe ſeventh day.*

'8. It

'8. It is eſpecially enquir'd, whether a 'ſeventh day, or one in ſeven, or the *Hebdo-* 'madal Cycle be to be obſerv'd holy unto the 'Lord, on the account of the fourth Command- 'ment.

'9. Whether under the New Teſtament all 'religious Obſervation of days be ſo taken a- 'way, as that there is no Divine Obligation re- 'maining for the obſervance of any one day 'at all; but that as all days are alike in them- 'ſelves, ſo are they equally free to be diſpoſed 'of, and uſed by us as occaſion ſhall require: 'For if the obſervation of one day in ſeven be 'not founded in the Law of Nature, expreſſed 'in the original poſitive Command concerning 'it *; and if it be not ſeated morally in the 'fourth Commandment, it is now certain that 'the neceſſary obſervance of it is taken away.

* *He alludes to Adam in Paradiſe, where we can find no expreſs poſitive Command.*

'10. On the other extream, whether the 'ſeventh day from the Creation of the World, 'be to be obſerv'd preciſely under the New Te- 'ſtament by virtue of the fourth Command- 'ment, and no other. The aſſertion hereof 'ſuppoſeth that our Lord Jeſus Chriſt, *the Lord of the Sabbath*, hath neither chang'd, 'nor reform'd any thing in and about the re- 'ligious obſervation of an holy day of Reſt 'unto the Lord: whence it follows, that ſuch 'an Obſervation can be no part or act of Evan- 'gelical Worſhip properly ſo call'd, but only 'a moral Duty of the Law †.

† *Let our Jewiſh Sabbatarians conſider well what the Doctor poſitively aſſerts here.*

'11. Whether on the ſuppoſition of a non- 'obligation in the Law unto the obſervation of 'the ſeventh day *preciſely*, and of a new day 'to be obſerv'd weekly under the New Teſta- 'ment, as a Sabbath of the Lord, on what 'grounds it is to be obſerv'd.

'12. Whe-

'12. Whether from the fourth Command-
'ment, as one Day in ſeven, or only unto
'ſome part or portion of Time; or whether
'without any reſpect unto that Command as
'purely Ceremonial. For granting (as moſt
'do) the neceſſity of the obſervation of ſuch a
'Day; yet ſome ſay that it has no reſpect at
'all to the *fourth decalogical* Precept, which is
'totally and abſolutely aboliſhed, with the
'reſt of the *Moſaical Inſtitutions.* Others ſay
'that there is yet remaining in it an Obligati-
'on to the *Sacred Separation* of ſome Time, or
'portion of Time, unto the ſolemn Service of
'God, (and ſome ſay that it preciſely requires
'the ſanctification of one Day in ſeven.)

'13. If a Day be ſo now to be obſerved, it is
'enquired on what Ground, or on what Au-
'thority there is an alteration made from the
'Day obſerved under the Old Teſtament, to
'that now in uſe, that is, from the laſt Day to
'the firſt Day of the Week; whether was
'this Tranſlation of the Day of the ſolemn
'Worſhip of God made by Chriſt and his A-
'poſtles, or by the Primitive Church? *&c.*

'14. If this were done by the Authority of
'Chriſt and his Apoſtles, whether by an ex-
'preſs *Inſtitution* of this new Day, or whether
'a direct Example be ſufficient, no Inſtitution
'being needful for the Firſt Day: for if we
'ſuppoſe there is no Obligation to the obſer-
'vance of one Day in ſeven indiſpenſibly a-
'biding; and on the ſuppoſition that an Ob-
'ligation to keep one Day in ſeven doth abide,
'then no Inſtitution is neceſſary, or can be
'properly made as to the whole nature of it *.

Thus far the Doctor, who ſays many other things neceſſary to be conſidered about the obſervation of a Day of Worſhip, whether as

* *No expreſs Inſtitution is needful for the obſervance of the firſt Day; but Examples only if the 7th part of Time, or one day in ſeven, do abide in the 4th Command.*

to

to the Work of the Day it ought to be kept with the like ſtrictneſs as the Jewiſh Sabbath in all reſpects, and what Duties are to be performed on it; as alſo as to the proper Limits of that Day, ſome pleading it ought to be from Evening to Evening as the Jews kept it, or from Morning to Evening, that is from after twelve a Clock in the Morning to twelve the next Evening, *&c.*

From what the Doctor notes, it appears that the Caſe in controverſy calls for much ſtudy and diligence; and it may be accounted an Act of great weakneſs in any Perſons to obſerve the Seventh Day to the diſturbance of the Church, without enquiring of ſuch as God has enlightned in theſe things, and to whom the care of their Souls are committed, to ſee what can be ſaid againſt it. Is it wiſdom to adviſe with thoſe only that are for it, and not with ſuch alſo as are directly againſt it? This ſhall ſuffice for the Propoſitions I firſt propoſed.

I ſhall endeavour to clear moſt of thoſe things that ſeem difficult, which may have been the occaſion of ſome Perſons (if not all) going aſtray, and falling into the Error I purpoſe clearly and largely to detect.

This brings me to the next general Head of Diſcourſe propoſed.

Secondly, I told you I ſhould lay down divers Arguments to prove the Truth of our Propoſition, *That it is not the Duty of Gentile Believers to keep the Seventh Day as a Sabbath in Goſpel-times.*

The General Propoſition.

Firſt, I ſhall lay down *one General Propoſition*, to diſcover the Method I ſhall purſue for proving what I have taken in hand.

1. *If*

1. *If the Law of God written in* Adam's *heart in Innocency, did not oblige him to keep the Seventh Day as a Sabbath, that Law cannot oblige Gentile Believers to keep it.*

2. *If a positive Law, or expreſs Inſtitution, ſuppoſed to be given to* Adam *before, or juſt after his Fall, doth not oblige Gentile Believers to keep it:*

3. *If the Law written in the Hearts of the Gentiles, or the moſt refined and enlightned among them, doth not oblige Gentile Believers to keep it:*

4. *If the Law of* Moſes, *or the Law written in the two Tables of Stone, doth not oblige Gentile Believers to keep it:*

5. *If the Goſpel, by any Precept or Example, doth not oblige them to keep the Seventh Day as a Sabbath:*

6. And laſtly, *If the Law written in the Hearts of all Goſpel-Believers by the Holy Spirit, doth oblige them to keep the Seventh Day as a Sabbath to the Lord:* Then I infer it is not their Duty to keep the Seventh-Day, *&c.* for I know no other way, or means whereby Gentile Believers can pretend to know they are obliged to keep the Seventh-Day as a Sabbath, or a Day of Reſt and ſolemn Worſhip. But by none of theſe ways or means, believing Gentiles are obliged to keep the Seventh-Day as a Sabbath, *&c.* therefore it is not the Duty of Gentile Believers to keep it. To proceed,

1. Let it be conſidered, that if the keeping of the Seventh-Day as a Sabbath, *i. e.* that preciſe Day from the Creation of the World, were a purely natural or ſimply moral Precept, no doubt but it was legibly written in *Adam's Heart*; I mean as a Law of Creation, and ſo part of the *holy Image of God*, or of the ſame nature with all other moral Precepts that reſult from the Perfections of God's holy Nature,

ture, and not from the Soveraignty of his Will only: And if it was ſo written in *Adam*'s Heart in Innocency, he needed no poſitive Law to make it known to him. What, was any thing that was purely or ſimply moral, even that which belonged to good Manners, or to true natural Godlineſs or Righteouſneſs, not made known to *Adam*, to perfect *Adam?* this certainly cannot be.

Charnock *on the Attributes*, p. 131.

That ſpiritual Worſhip which is due to God, ſaith Mr. *Charnock*, is known by the Light of Nature: But much more, ſay I, was it clearly manifeſted to *Adam* in Innocency. 'But furthermore, ſaith he, the outward means or 'matter of that Worſhip which would be acceptable to God, was not known by the Light 'of Nature: the Law for a ſpiritual Worſhip 'by the Faculties of our Souls was natural, and 'part of the Law of Creation; tho the determination of the particular Acts, whereby God 'would have this Homage teſtified, was of poſitive Inſtitution, and depended not on the 'Law of Creation. Tho *Adam* in Innocence 'knew God was to be worſhipped, yet by 'nature he did not know by what outward 'Acts he was to pay this Reſpect, or at what '*Time* he was more ſolemnly to be exerciſed in 'it than another: This depended on the Directions God, as the Soveraign Governor and 'Lawgiver, ſhould preſcribe; you ſhall therefore find the poſitive Inſtitution of *the Tree 'of Knowledg of Good and Evil.* It is obſervable that this great Man is not here concerned to confute the Seventh-day Sabbatarians, but about another thing; yet affirms (with many other Learned Men) that *Adam* by the Law of Creation, did not know in Innocency at what time God was more ſolemnly to be worſhipped than another.

2. No

2. No doubt but the ſubſtance of all the ten Precepts was wrote in *Adam*'s Heart; yet it appears the knowledg of the Seventh-day to be kept as a Sabbath was not written there, tho that which was ſimply and naturally moral of the fourth Commandment was.

The Subſtance of all Moral Precepts written in Adam's *Heart.*

Secondly, I argue thus: If the preciſe Seventh-day was written in *Adam*'s Heart, there had been no need of an Inſtitution or poſitive Law to make it known to him; for, what more need had he of an outward Revelation of this, than of the other Commandments?

The Law of the 7th day Sabbath not written in Adam's *Heart.*

Take here what a Learned Man hath ſaid: ‘ * If the keeping of the Seventh-day were a ‘ Moral Duty, our *Father Adam*, by that ‘ Light of Nature God put in his Mind when ‘ he created him, would have known it, as well ‘ as he knew all other things in themſelves good ‘ and neceſſary; but he neither had, nor ſhould ‘ have had any knowledg thereof, if God had ‘ not injoined it to him by a particular Com- ‘ mand, (as thoſe which maintain the morality ‘ of the Sabbath do avouch.) So that this fol- loweth manifeſtly, that the obſervation of the Seventh-day depends merely on Inſtitution.

* *Mr.* P. *a Miniſter at* Rouen *in* France, *p.* 3.

My Brethren, Let this be conſidered well, that if the knowledg of the Seventh-day wholly depended on the Will of God, or on mere Inſtitution, and reſulted not, as all pure and ſimple moral Precepts do, from the holy Rectitude of God's Nature, it follows that the preciſe Day pertains not to the Eſſence of the Fourth Commandment, but the ſimple Morality of that Precept lies only in a time of Worſhip: And certainly if God by a mere poſitive Command had not given it to *Iſrael*, they had no more known it their duty to keep it, than the Pagan World did, who were wholly ignorant

rant thereof, as I ſhall prove. And be ſure if God wrote not the Law or knowledg of the Seventh-day Sabbath on *Adam's* Heart; the Seventh-day is not of the ſame nature with ſimply moral Precepts, which God engraved on his Heart, even the ſubſtance or tenor of all the Ten Commandments, and made him know them naturally, without any inſtruction by word of mouth. But it appears by their own Aſſertion, *it was inſtituted*, &c. Therefore the knowledg of the *Seventh-day* as a ſpecial time of Worſhip, was not wrote in his Heart. Our Opponents dare not deny but the ſubſtance of the whole Moral Law was wrote in his Heart, and they foreſee it is dangerous to deny it: From whence it appears, that all the other Precepts are ſimply moral, and ſo is a time of Worſhip; but the preciſe Seventh-day, by their own *conceſſion*, was inſtituted in Man's Innocency, and ſo depends wholly upon an expreſs poſitive Command, declared to *Adam* by audible Words reſounding in his Ears.

Tillam's Book, p. 7. Mr. *Tillam* ſays, *It was inſtituted before the Fall, and founded in Mount Paradiſe.*

Anſw. Tho I believe no ſuch matter, nor can any Man prove it, yet to grant it, for Argument-ſake, then I ſay it follows, it was not written in *Adam's* Heart; for he being perfect, he would naturally have known it without being told it was his Duty to keep it. For conſider that he was created on the *Sixth Day*, and underſtood what was naturally and univerſally good, *i. e.* all thoſe Duties that were *eſſential parts of Godlineſs*, and *Righteouſneſs*, or *things belonging* to *good Manners*. Now if ſo, why need he be told he muſt keep the Seventh-day? or why muſt that Precept come under ex-

preſs

preſs Inſtitution, and none of the reſt?

Object. *God ſaw good to bring all the ten Commandments under expreſs Inſtitution on Mount* Sinai, *as well as he brought the ſeventh-day Sabbath in Paradiſe under expreſs Inſtitution.*

Anſw. I deny it not; God did then ſee good ſo to do, conſidering how the Nature of Man was corrupted, and his Law written in his Heart was blotted and blur'd by the Fall. But let it be conſider'd, that the Law was not written in two Tables of Stone, ſo much for a Rule of Life, as for other reaſons:

The Reaſons why God added the Miniſtration of the Law wrote in two Tables of Stone.

1. It was added and written there, to aggravate Sin on the Conſcience; *It was added* (ſaith *Paul*) *becauſe of Tranſgreſſion*, Gal.3.19. it was to make Sin appear *exceeding ſinful*, Rom.7.13.

2. It was written there to ſhew the Creature his ſad and woful condition, and to make known how unable fallen Man was to fulfil the Righteouſneſs of God.

3. And as a *Schoolmaſter* to lead ſuch as were under it, to Chriſt, in whom perfect Righteouſneſs only is to be found; Man being not able to keep perfectly that holy and juſt Law.

4. And to ſhew them, as I conceive, that nothing but the Finger of God could write his holy Law in the ſtony Hearts of Sinners, as ſhall be further demonſtrated hereafter; for that whole Miniſtration of the Law and Covenant I ſhall prove was a ſhadow and typical, and ſo no ſtanding Law or Miniſtration as there written, but as it is in the hand of Jeſus Chriſt.

5. That whole Law, and conſequently the Seventh-day Sabbath, was given on Mount *Sinai* as it ſuted the Judaical *Oeconomy*, as well their *Political* as *Eccleſiaſtical ſtate*. There are many Additions made to the Seventh-day Sab-

bath, together with other Ends annex'd, and Deſigns and Uſes thereto employ'd; which is granted by ſuch as aſſert it was given to *Adam* in Paradiſe *.

* *This gave a new ſtate to it, ſaith Dr.* Owen, p. 8, 9.

Secondly, If it had been given to *Adam* in Innocency, he not knowing without an Inſtitution it was his Duty to keep it, I argue from hence: it follows that he had the ſame need of knowing what ſpecial Worſhip he ought to be found exerciſed in on that day. What, a Sabbath inſtituted, and no Sabbath-Service appointed on that day? But this I ſhall further handle when I come to ſpeak of the pretended Inſtitution and expreſs Command given to *Adam* in Innocency.

Thirdly, If the Law of the Seventh-day Sabbath was wrote in *Adam's* Heart, ſome Remainders of the knowledg of that day would have been left in the Hearts of his Offſpring, as there is of all other Precepts that are ſimply moral: tho much blur'd, and almoſt quite obliterated in ſome, yet there were many Heathens who retain'd, or recover'd much knowledg of God's Law firſt written in the Heart of Man; yea, they were led to the knowledg of all pure moral Precepts, *i. e.* that *there was but one God*, and that *he was to be worſhipped*, and *his Name not profan'd*; that *they ſhould not murder, commit Adultery, ſteal*, &c. nay and alſo to the knowledg of the *fourth Commandment*, as to what was ſimply moral in it, *viz. a ſufficient time* to worſhip that God; yet they were none of them led to know that they ought to keep the ſeventh day as a Sabbath.

Fourthly, Moreover, if the Seventh-day Sabbath had been a ſimple, or pure moral Precept, and written in *Adam's* Heart, it would have been written in the Hearts of all God's *New-Cove-*

Covenant Children, as he promiſed he would write his Law there, in Goſpel-times: and evident it is that all Believers in Chriſt, whether Jews or Gentiles, have the Image of God reſtor'd to them, it being ſtampt upon their Hearts by the Spirit of God; hence it is ſaid, *who after God are created in Righteouſneſs, and true Holineſs*, Eph. 4. 24. nay, they are all ſaid *to be renew'd in Knowledg, after the Image of him that created them*, Col. 3. 10. But in the ſecond Impreſſion of God's holy Law and Image thus written on our Hearts, there is not one line, nor lineament of any knowledg that it is our Duty to keep the ſeventh day as a Sabbath to the Lord, which I ſhall further evince hereafter.

Fifthly, Take what a learned Man ſaith: 'If 'Adam was bound to keep the Sabbath, I de-'mand by what Law? by the Law written in 'his Heart? Why then he was bound to keep 'a Sabbath before there was a Sabbath to keep: 'for the Law was ingraven on his Heart on the '*ſixth day*, as a branch of that Divine Image 'of God concreated with him; whereas the 'Sabbath (to be ſure) could not be inſtituted 'till the ſeventh day, if then.

Sixthly, Before I cloſe this, let me note here what is ſaid concerning this very thing by the *Antient Fathers*, and Primitive Chriſtian Writers, who it appears deny'd the knowledg of the Seventh-day Sabbath was written in *Adam*'s Heart. See *Juſtin Martyr*. *Theodoret* ſaith, that theſe Commandments, *Thou ſhalt not kill*, *Thou ſhalt not commit Adultery*, *Thou ſhalt not ſteal*, and others of that kind, were generally implanted by Nature in the minds of Men; but for the keeping of the Sabbath, it came not in by Nature, but by *Moſes*'s Law.

Juſt. Mart. Reſpon. ad qu. p. 69. Theod. on Ezek. c. 20.

Chryſoſtom affirms (ſaith my Author) that neither *Adam* nor any Man liv'd without the Law imprinted on the Soul of Man, as made a living Creature; but neither he nor any other of them ſay the ſeventh day was one of thoſe Laws. Alſo *Rivet* and others, who plead for the Antiquity of the Sabbath, dare not, ſaith he, refer the keeping of it to the Law written in *Adam*'s Heart.

So that I may from what has been ſaid poſitively affirm, the Precept of keeping the ſeventh day was not written in *Adam*'s Heart in Innocency; and therefore that believing Gentiles are not oblig'd to keep the ſeventh day from that Law.

From hence alſo I infer, it could not be written in the Hearts of any of the Jews or Gentiles; for doubtleſs *Adam* by nature knew that which corrupt Man never ſo perfectly knew: and it were great Preſumption in any, ſince Sin was ſo generally prevailing, to ſay they knew in a natural way that which *Adam* knew not. Beſides, is it not great folly for any to ſay this, ſince the Law in *Adam*'s Heart was the original? And ſhall a *blur'd Copy* be deem'd more perfect than that, or the *muddy Stream* be clearer than the *Chryſtal Fountain?*

Therefore, ſince it appears the Law of the Seventh-day Sabbath was not written in *Adam*'s Heart, but that he needed an expreſs poſitive Law to know it, or diſcover it to him, I infer, much more need there was for poor Gentiles, nay for Believers, to have an expreſs Law to diſcover it to them. And ſince our Opponents affirm that the Commandment of the preciſe ſeventh day as a Sabbath, is of the ſame nature and quality with the firſt Commandment, and all other ſimply moral Precepts, *i. e.* not only

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a time of Worſhip, or one day in ſeven, but the preciſe ſeventh day from the Creation; I infer then what a woful condition are all we in, that break, or violate in the very Letter a ſimply moral Command, nay and *teach Men ſo to do?* nay, and how could our Saviour then be without Sin, who made Clay on that day, and did many other Works, and commanded a Burden to be born, and alſo commended Acts of Mercy (which was but a moral Duty) above keeping of the Seventh-day Sabbath; comparing the ſtrict Obſervation of that with Sacrifices, which all know were but mere poſitive Laws to *Iſrael* under that Legal Diſpenſation. But more of this hereafter. Matth. 12.

Object. *But tho it was not written in* Adam's *Heart that he ſhould keep the ſeventh day as a Sabbath, yet it was given to* Adam *in Innocency by a poſitive Inſtitution.*

Anſw. This is ſooner ſaid than proved: but let me tell you, that the Law of Nature our Opponents acknowledg was antecedent to the Inſtitution of the Sabbath, and that all purely moral Precepts were certainly written in *Adam's* Heart. Now can the preciſe ſeventh day be *Adam's* Duty to keep before it was ſanctified to that end? this is to ſay a thing was before it was, and that the Law of Creation teaches that which it was impoſſible to teach, and alſo that Revealed Religion may be known by natural Dictates or Principles, which is abſurd to affirm; beſides, all confeſs that mere poſitive Precepts or Commands in inſtituted Worſhip may be alter'd or chang'd, as the great Lawgiver pleaſeth.

No poſitive Law given to Adam *to keep the Seventh-day Sabbath.*

But to proceed to *anſwer* what is affirm'd about its Inſtitution in Paradiſe, as given to *innocent Adam*; we will come to, and well weigh the words of this pretended poſitive Precept given to

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Adam in Paradise: Gen. 2. 2. *And on the seventh day God ended his Work which he had made; and he rested on the seventh day from all his Work which he had made.* Ver. 3. *And God blessed the seventh day, and sanctified it; because that in it he had rested from all Work, which God created and made.* These are the words which contain what is call'd the Institution and Command of the Sabbath to *Adam* in Paradise. *Tillam* and others make a great noise of the Sabbath instituted in Paradise, and given to *Adam* to keep: but Brethren, I must tell you that the Learned strangely differ among themselves, who would have the *Antiquity* of the Sabbath thus early; some of them affirming it was given to *Adam* in Innocency; others say not till he fell. One speaks thus; *And for the time when God first instituted the Sabbath, I conceiv'd it to have been not in the state of Innocency, but after Mans Fall immediately, and yet upon the seventh day, wherein God rested.* These are his very words. From hence I observe, he believ'd *Adam* did not stand in his Innocency one day, and this he endeavours to prove; and others as well as he, Men of great Learning and Wisdom. Let me cite here one more *, 'I shall 'propose (saith he) and endeavour to prove 'a counter Position, namely, that it seems more 'consonant to Scripture (tho at the beginning) 'yet after the Fall in Man's corrupt and vitiated state, the probation whereof depends 'much (tho not altogether) upon the decision of that often canvassed Question, whether our first Parents stuned the same day on 'which they were created.

Mr. Geo. Walker's *Doctrine of the holy Sabbath*, p. 10.

* *See Mr.* Warren's *Jewish Sabbath antiquated.*

Others not of less note and Learning, say, 'That the Sabbath did not commence till *Israel* 'came into the Wilderness, and at the fall of *Manna:*

'*Manna*: it appeareth not at all, that God 'gave any Commandment to *Adam*, either be- 'fore or after his Fall, binding him or his *Pro-* '*geny* to the keeping of any ſuch day whatſo- 'ever, as to a thing moral and neceſſary: nei- 'ther is there any trace of ſuch a Command- 'ment to be found till the coming of the *Iſra-* '*elites* to the Wilderneſs——and that God 'aſſign'd to them the ſeventh day of the week, 'as a particular point of Eccleſiaſtical Govern- 'ment, whereof he preſcrib'd unto them all the 'particular Rites.

Mr. Primroſe *in his Treatiſe of the Sabbath in his Preface.*

P. 20.

Now my Brethren, I ſhall ſhew you,

1. What is ſaid by thoſe who affirm it was given to *Adam* in Innocency, whoſe Arguments ſeem to me of no weight at all.

2. I ſhall take notice what is ſaid by thoſe learned Men who deny it was given to *Adam* in Innocency, and affirm it was not given as a Command till *Iſrael* came into the Wilderneſs. To begin with thoſe who affirm God gave it to *Adam* before his Fall in Paradiſe, or in his ſtate of Innocency.

1. They ground it upon what *Moſes* ſaith in *Gen.* 2. becauſe it is there mention'd as the *day on which God reſted from all his Works.*

2. Becauſe *God bleſſed the ſeventh day, and ſanctified it.* Dr. *Owen*, after he had ſhew'd that ſome *Jews* and *Rabbins* affirm, the Sabbath did not begin till the *Iſraelites* came into the Wilderneſs, tho ſome of them differ'd in their Opinions about its Commencement; comes to tell us, 'That the Opinion of the Inſtitution of 'the Sabbath from the beginning of the World, 'is founded principally on a double Teſtimo- 'ny: *Firſt*, From the *Old Teſtament*, Gen. 2. '1, 2, 3. becauſe *Moſes* ſaith, *God bleſſed the* '*ſeventh day, and ſanctified it*; not, ſaith he, 'that

Owen *on the Sabbath*, p. 42, &c.

P. 55.

P. 62.

'that God kept it holy himſelf, nor that he pu-
'rified it, and made it inherently holy, which
'the nature of the day is not capable of; nor
'that he celebrated that which in it ſelf was
'holy; but that he ſet it apart to ſacred uſe.
'*Secondly*, The Teſtimony to the ſame pur-
'poſe, ſaith he, taken out of the New Teſta-
'ment, is in *Heb.* 4. 3, 4. *For we which believe*
'*do enter into Reſt, as he ſaid, As I have ſworn*
'*in my Wrath, if they ſhall enter into my Reſt,*
'*altho the Works were finiſhed from the Founda-*
'*tion of the World. For he ſpeaketh in a certain*
'*place on this wiſe, And God did reſt the Se-*
'*venth Day from all his Works.* Now, ſaith
'the Doctor, the Works, and the finiſh-
'ing of them, did not at all belong to the A-
'poſtle's Diſcourſe, but only as they denoted
'the beginning of the Seventh-day Sabbath;
'for it is the ſeveral Reſts of God alone that
'he is enquiring after. But to paſs by what the
Doctor ſaith;

1. Let this be conſidered, that in this place only of all *Paul*'s Writings mention is made of the Seventh-day; but not one word here intimating that 'twas our duty to obſerve that Day under the Goſpel; which had it been the Chriſtian Sabbath, no doubt he would have given ſome hint of at this turn.

2. By the manner of his Words and Expreſſions, comparing theſe two Verſes together, it ſeems the Sabbath did not commence from the beginning of the world; for tho God reſted on the Seventh-day, and might then ſet it apart, yet he might give no Command to keep it till after-times, when Sabbath-day Service or Worſhip was appointed: This I rather think from theſe words, *Altho the Works were finiſhed from the Foundation of the World*; yet the Day,

as

as Man's Duty, was not given till long after; for, as our *Annotators* obſerve, *Paul* alludes to *Exod.* 31. 17. *For he ſpeaks in a certain place on this wiſe*, &c.

Thus having given you the Proofs of thoſe who aſſert the Sabbath was given to Man in Innocency, I ſhall now give you the Reaſons urg'd by others who affirm it was not given till *Iſrael* came into the Wilderneſs: Their Arguments are of two ſorts.

1. Many of them affirm, that *Moſes* wrote here in *Gen.* 2. by a *Prolepſis*, or way of *anticipation.*

2. Others do not ſo much aſſert that, but allow it might be ſet apart in the deſign of God from his finiſhing his Work, and yet affirm it was not given to any to keep till *Iſrael*'s coming into the Wilderneſs, when God was about to form them into an Eccleſiaſtical and Political Church-State; and appointed them Laws and Ordinances, particularly the Worſhip, Duties, and Sacrifices they were to diſcharge on their Sabbath-day. And indeed it may ſeem unreaſonable to believe that the wiſe God ſhall give a Sabbath, not only for Reſt, but for Divine Worſhip, before he appointed thoſe Duties of Worſhip he would have them to perform on that day; which were eſſentially neceſſary for all to know, as well as the ſpecial preciſe Day it ſelf.

1. But to begin with the firſt Argument, that *Moſes* wrote thoſe words in his Hiſtory by way of *Prolepſis*, or *Anticipation*, and ſo to be read, as it were, in a *Parentheſis*: that is, *Moſes* being the firſt Man that wrote by *Revelation* or *Inſpiration*; and having before he began to write, received the Command of the Seventh-day Sabbath, and the reaſon of its Inſtitution,

coming

coming to write of the Time when God finiſhed his Work, put in this concerning the Sabbath by way of *Anticipation*, ſaying, *God bleſſed the Seventh-day, and ſanctified it*; not that *Adam* knew any thing of it, or that he gave him a Command to keep it. Dr. *Owen* owns there are ſundry things aſſerted in Hiſtory by way of *Anticipation*, tho he ſuppoſes they fell out commonly in the ſame Age: but methinks he ſaith little to the purpoſe to confute what other learned Men have ſaid on this account; and to reſerve my own thoughts to my ſelf, I ſhall give you an account of what two or three of them aſſert, who believe *Moſes* wrote this in *Gen.* 2. by way of Anticipation. One *Author* having ſhew'd that ſome believe God at the beginning of the World did ſet apart the ſeventh day, and commanded *Adam* to keep it, ſays, that others, and thoſe antienter, and of more Authority, conceive theſe words to be ſpoken by a *Prolepſis* or *Anticipation*, and to relate to the times wherein *Moſes* wrote; and intimated only the reaſon why God required of the Jews to ſanctify the ſeventh day rather than any other: no Precept to that purpoſe being given to *Adam* and to his Poſterity, nor any Myſtery in the number *ſeven*, why it ſhould be thought moſt proper for God's Publick Worſhip: And this, ſaith he, is indeed the *antienter* and more general Opinion, unanimouſly deliver'd both by *Jews* and *Chriſtians*, and not ſo much as queſtion'd till theſe latter days: And tho ſome aſcribe it to *Toſtatus* as the firſt Inventer of it, yet it is antienter far than he; tho were it ſo, it could not be deny'd but it had an able and learned Author, who, conſidering the times in which he lived, and the ſhortneſs of his Life, hardly ever had his equal.

P. 64, 65.

Heylin's *Hiſt. of the Sabbath*, P. 3.

It

It is true, *Toſtatus* makes this Query, *Whether the Sabbath being ſanctified by God in the Infancy of the World, had been obſerv'd by Men thro the Light of Nature*; and returns this Anſwer, that God commanded not the Sabbath to be ſanctified in the beginning of the World, but it was commanded afterwards by the Law of *Moſes*, when God did publickly make known his Will on Mount *Sinai*; and that whereas the Scripture ſpeaks of ſanctifying the ſeventh day in *Gen.* 2. it is not to be underſtood as if the Lord did then appoint it for his publick Worſhip, but to be refer'd to the time wherein *Moſes* wrote, which was in the Wilderneſs, *&c.* and ſo the meaning of the Prophet will be briefly this, that God did ſanctify that day, that is, to us that are his People of the Houſe of *Jacob*. So far *Toſtatus*. Our Author alſo cites * *Joſephus* ſpeaking after the ſame manner: and, ſaith he, *Solomon Jarchi*, one of the principal *Rabbins*, ſpeaks more expreſly to this purpoſe, and makes this Gloſs or Comment upon *Moſes*'s words: God bleſſed the ſeventh day, *i. e.* in *Manna*, becauſe for every day of the week an *Homer* of it fell upon the Earth, and a double Portion on the ſixth; but none fell on the ſeventh day at all. He alſo quotes *Mercer*, one much converſant in the *Rabbins*, who confeſſes the *Rabbins* generally refer'd *Gen.* 2. to the following times, even to the Sanctification of the Sabbath eſtabliſh'd by the Law of *Moſes*.——Doubtleſs the Jews who ſo much doted on their Sabbath, would by no means have robbed it of ſo great Antiquity, had they had any ground to approve thereof, or not known the contrary: ſo that the ſcope of *Moſes* in this place was not to ſhew the time when, but the occaſion why God did afterwards *ſanctify the ſeventh day*, becauſe

* Antiq. l. 1, 2.

that

that on that day he reſted from all his Works.

Moreover, the ſame Author ſaith; Nor was it otherwiſe conceiv'd, than that *Moſes* did here ſpeak by way of *Prolepſis* or *Anticipation*, till * *One of the* Trent *Council.* * *Ambroſe Catharini* opened the contrary, that next falls foul upon *Toſtatus:* Yet, ſaith he, the ſame *Catharini* affirms in the ſame Book, that nothing is more frequent in holy Scripture than theſe *Anticipations*; and among others our Author mentions one or two: it is ſaid of *Abraham*, that he removed to a Mountain eaſtward of *Bethel*, whereas it was not called *Bethel* till a hundred years after, and *Abraham* knew it not by that name; but *Moſes* writing the Hiſtory of *Abraham* (ſaith a French Proteſtant Divine) calls it by *Anticipation Bethel*, which was not
Gen. 28. 13. ſo called till *Jacob* gave it that name, which before was call'd *Luz*. So in *Judg.* 5. 9, 19. 'tis ſaid, *the Angel of the Lord came up from* Gilgal *to* Bokim, which was not ſo call'd till after-
Ver. 32. wards. We alſo find in *Exod.* 16. that *Moſes* ſaid, *This is the thing that the Lord commanded; Fill an Omer of it to be kept for your Generations, that they may ſee the Bread wherewith you have been fed in the Wilderneſs, when I brought*
Ver. 33. *you forth from the Land of* Egypt.—— So *Aaron laid it up before the Teſtimony to be kept. Calvin*, ſaith this Author, tells us on this Text, indeed it could not well be otherwiſe interpreted (*i. e.* but by Anticipation) for how could *Aaron* lay up a *pot of Manna* to keep before the Teſtimony, when as yet there was neither Ark nor Tabernacle, and ſo no Teſtimony at that time? Moreover, *Moſes* tells us in the place before mention'd, that the Children of *Iſrael* eat *Manna forty years*, which, ſaith he, is not otherwiſe true in that place and time, but by *Anticipation.*

Now

Now I argue thus: If *Moſes* by way of *Anticipation* ſpeaks of that as being done, which was not actually done till forty, fifty, or a hundred years after, why might he not in *Gen.* 2. put that in after the ſame manner, that was not indeed done till his time, when God gave him the Commandment of the Sabbath? If he puts that into his Hiſtory as done, which was not done till a hundred years after, why not ſome other thing till two thouſand years? The diſtance of time to me ſignifies nothing, tho Dr. *Owen* ſeems to intimate as if it did. I ſhall leave this to all Mens ſerious thoughts, and what little reaſon the *Sabbatarians*, or others have to caſt ſo much contempt on what theſe Men have ſaid.

Secondly, As to the other ſort, who inſiſt not ſo much on this, yet deny that God gave *Adam* any Command to keep the ſeventh day, tho it is ſaid, *God bleſſed the ſeventh day, and ſanctified it.* Now by the way conſider,

1. The Scripture expreſſes not the manner how the Lord ſanctified it: (1.) Whether by imparting any ſpecial Holineſs to that day, which (as Dr. *Owen* ſaith) it was not capable of, there being no inherent Holineſs in that day more than another. (2.) Or by dedicating the ſame to any Religious Worſhip for *Adam* to be found in on that day. Or, (3.) Whether he might not then by a Decree or Purpoſe only deſtine that day to religious Worſhip for future times: for he foreſaw Man would fall, and need a Sabbath for himſelf, and a particular day to worſhip God in. Now 'tis evident a Law may be inſtituted * long before the time of its Commencement, or being in force. Divers great Men both Antient and Modern, as Dr. *White* intimates, affirm that God by a Decree only deſtin'd-p. 41.

God by way of Deſtination from the beginning appointed the Sabbath for after-times.

* *Tho I do not ſay the Sabbath was inſtituted in Paradiſe. Treatiſe of the Sab.*

destin'd that day to religious Service in future time; he instances in venerable *Bede*, and before him, *Justin Martyr*, *Tertullian*, and *Irenæus*, that God sanctified the seventh day, *Gen.* 2. by his Decree and Destination only, not by any present Imposition.

The Arguments on which this Opinion is grounded are very weighty, which shall be next consider'd.

First, All generally conclude that God gave to *Adam* but one positive Law, and in breaking of that (as Dr. *Lightfoot*, and others shew) he broke all the ten Commandments, which as to the matter or substance of them were wrote in his Heart; and that this greatened his Sin, *viz.* that tho he had but one Commandment, he violated it.

Secondly, Suppose *Adam* had had this positive Law given to him also, to keep holy the seventh day, and had broke it, had he thereby been guilty of the breach of all the others? For I have just now shew'd that most believe him guilty of all in breaking that one Command, *Thou shalt not eat of the Tree of Knowledg of good and evil.* But being every way guilty, it must be supposed he broke both those positive Commands, if he had two given him, and so was guilty of the breach of the fourth twice. Nay, if what I say be consider'd, and that which I inquire about be granted, he was doubly guilty of the breach of them all.

Thirdly, The Law of the Sabbath was (as it is conceiv'd) that *Adam* should keep that day holy; nay, he must be so oblig'd, if any Command was given to him, yea and keep it more holy than any of the other six. Now if so, would it not follow that *Adam* was not perfect in Innocency? Doth Perfection admit of any further

further degree of Holineſs, or require more Sanctity on that day than any other? Certainly while he ſtood, every day muſt be kept with like Holineſs and Sanctity. Or I ſay, what reaſon can be given that *Adam*, who was ſo holy and perfect, and capable in the ſame degree of contemplating every day the Perfections of his bleſſed Creator, ſhould need one ſpecial day to do this in, having nothing to divert his thoughts, nor any need of a day of reſt from toilſom Labor? If ſo, doth not what they ſay argue ſome Imperfection attending him? how then was he created in the Image of God, and perfect, if he was capable of keeping any one day more holy than the reſt whilſt in Innocency? If any ſhould ſay he was capable to reſt from dreſſing the Garden on one day: I anſwer, if the dreſſing the Garden was any hinderance to him in Divine Contemplation, or any holy Duty, it argues ſtill he was not perfect, nor compleatly happy.

Fourthly, If one ſpecial day was appointed to worſhip God in, and this he ſtood in need of, will it not follow by the ſame reaſon, that he needed to be told what ſpecial parts of Worſhip he ſhould perform to God on that day? For, as I hinted before, it ſeems ſtrange he ſhould need a ſpecial day of Worſhip by a *poſitive Law* to be appointed him, and no Duties of Worſhip be inſtituted ſutable to ſuch a day. Evident it is, when God commanded his People *Iſrael* to keep the Seventh-day Sabbath, he told them how they ſhould do it, and what Acts of Worſhip they ſhould diſcharge on that day.

Fifthly, It may ſeem ſtrange that any wiſe Man ſhould affirm that *Adam* was injoyned to keep a Sabbath, from what is ſaid in *Gen.* 2. whenas

whenas we read not one word of a Sabbath there; all that *Moses* says is, that, *God blessed the seventh day, and sanctified it.* Now, as one observes, the seventh day is three times mentioned in this Text, but the term *Sabbath* not at all, nor indeed any where else, till it came to be given to the Children of *Israel* in the Wilderness; nor can they ever prove that the seventh day mentioned *Exod.* 16. or 20. was the precise seventh day immediately succeeding the six days of the Creation: but more of that hereafter.

Sixthly, Since we read of no day call'd a Sabbath till near two thousand years from the Creation, how should any before the Flood, or before *Moses*, know of such a day? for the bear Expression, that *God sanctified the seventh day*, &c. if that was known to the old World, and afterwards (which I much doubt of) could not without some other Revelation discover that they were obliged to keep it as a Sabbath in religious Worship: tho it is said, *God sanctified the seventh day*, yet it is not said that *Adam* also sanctified it, nor can they tell how *Adam* should know that God then sanctified it; for being not created till the sixth day, how could he, without some special Revelation, know the next day after was the *seventh* day from the Creation? Could he tell how long God was in making the Heavens and the Earth? *&c.* Moreover, 'tis worth noting how strenuously our *Opponents* do urge that there is no express Command to keep the *first day.* Now may not we say, there is no express Command for *Adam* in Innocency, or when fallen, or for any till *Moses*'s time to keep the seventh day as a Sabbath? yet they boldly affirm it was their duty to keep it.

Again,

Again, *Should it be granted that God commanded* Adam *to keep that very ſeventh day on which he himſelf reſted from his Work, and that* Adam *did ſanctify that one day, yet it is not ſaid that he did, or was bid to keep holy every ſeventh day to the world's end; and that he muſt begin every ſuch day juſt at the ſame time as God did his ſeventh day, or juſt at the ſame time of the day as it was in Paradiſe, at that moment when God ceas'd to work.* Thus Dr. *Wallis*, who further ſaith, *It is not expreſly ſaid that all Mankind muſt for ever after obſerve the ſeventh day, in every week of days, reckoned continually from the firſt Creation.* Dr. Wallis *Anſw. to* Mr. Banfield, *p.* 12, 13.

Let me here add what another Author ſaith as to the words of the Text *bleſſed and ſanctified:* 'That this was done (ſaith he) we all 'agree; when it was done is the queſtion: 'for this Circumſtance we have not expreſly in 'the Text. Things are ſaid in Scripture to be 'ſanctified two ways: *Mr.* Gilb. Ironſide, *on the Sab.* p. 20, 21.

'1. By way of Purpoſe and *Deſtination* only, as God *ſanctified Jeremiah* to be a Prophet to him before he was born.

'2. By way of *actual uſe* and *imployment*, as when the *Levites* were admitted to the actual Service of the Tabernacle. God's reſting from his Works, and ſanctifying the ſeventh day, were coetaneous in the firſt ſenſe, *i.e.* by way of Purpoſe and Intention, which *Moſes* relates; but not in the latter, by way of actual Execution. As ſoon as he had ended his Work, he ordained the ſeventh day, the day of his own Reſt, to be that on which his Church ſhould reſt, and follow his Example; and this was the great Bleſſing and Prerogative beſtowed on that day. *Muſculus* ſaith, he dos well expreſs *Sanctificatus* by *He calls it Sabbath.* Muſcul. loc. com.

Byfield *against* Brerewood.

destinatus, a day sanctified, by a day destinated and afore-appointed. Mr. *Byfield* has observ'd, 'That the word in the original signifies to *prepare:* to prepare is one thing, and 'actually to appoint is another. So then the 'Sabbath had not an actual existence in the 'World from the beginning, it had only a metaphysical being, as all natural things are said 'to be in their Causes: for the cause or reason 'of the Sabbath's Sanctification (God's Rest) 'was from the beginning, tho the Sanctification it self was a long time after. Yet he 'owns God did sanctify the day then by way 'of Destination——That as God then actually 'rested, so he actually sanctified the day; but 'that therefore he then commanded *Adam* to 'observe it, doth not follow: for that God 'did then *sanctify*, that is, destinate that day 'to be the Church's Sabbath in due time, is one 'thing; and to command *Adam* to observe it, 'is another.—— He proceeds to shew how the *Medes* were call'd God's sanctified ones, that is, destinated to be in time Destroyers of *Babylon:* and the *Father sanctified his Son, and sent him into the World*; Joh. 10. 36. Also *Cyrus*, Isa. 45. 1.

Seventhly, Besides, the Law of the Seventh-day Sabbath ran thus, *Six days thou shalt work, and do all thou hast to do, but the seventh is the Sabbath*, &c. Now the Old Testament Sabbath was the last day of the week: they were to work six, the six first; but this he could not do, I mean the six first from the Creation, because he was not created till the sixth day. So that the first six days, tho the six days in which the Lord did all his Work, could not be *Adam's* six working days. But if the Sabbath was given to him in Innocency, no doubt, as *Tillam* says,

ſays, he kept the firſt Sabbath; and then it follows he begun with God, and reſted before he labour'd ſix days, contrary to the Order and Command of the inſtituted Sabbath, *Exod.* 20.

Moreover, many learned Men believe *Adam* fell the ſame day he was created, namely, on the ſixth day, and ſo could not keep one Sabbath in Innocency. But I deſire ſuch as would be further inform'd of this, to read Mr. *Edw. Warren*'s Treatiſe, who ſhews, Warren's *Jewiſh Sabbath*, &c. *in his full Anſwer to* Tillam's *Book*, p. 2, 3, 4, 5, 6.

'1. That *Adam* fell the ſame day he was 'created, appears from the words of our bleſſed 'Saviour, *Joh.* 8. 34. that *the Devil was a Mur-* 'derer from the beginning, a Liar, and the Fa- 'ther of Lies: not, ſaith he, from the begin- 'ning of the World's Creation, but of Man's 'Creation, which moſt properly and preciſely 'implys the ſixth day.

'2. He ſays, the parly betwixt the Woman 'and the Serpent intimates as much; for both 'the Serpent's demand, and the Woman's re- 'ply ſpeak plainly that as yet they had not 'taſted the ſweets of Paradiſe: *Hath God ſaid,* 'Ye ſhall not eat of every Tree of the Garden? 'the Serpent had not been ſo ſubtile to ask 'whether that might be done which had been 'done already. Beſides, we may conclude that, 'had not the Serpent immediately ſet upon the 'Woman, his Craftineſs had not been ſo great; 'and *Adam* hearing of a Tree of Life, we 'may ſuppoſe would have firſt taſted of that; 'and Satan it may be fearing the Effects of it, 'immediately ſet upon the Woman. And, 'ſays our Author, the Tree of Life being ſa- 'cramental, hence may it well be thought that 'if *Adam* had ſtood one Sabbath, he had taſted 'of the Tree of Life, ſo had been out of a 'poſſibility of falling.

'3. Satan besure would take the fittest season, 'and therefore tempts the Woman timely.

'4. 'Tis said they heard the *Voice of the* 'Lord God in the cool of the day, or in the
Robert's *Myster.* P. 39. 'evening; and as he notes, Mr. *Roberts* saith that 'this is the Evening mention'd after the Crea- 'tion of *Adam*, and the Covenant made with 'him. *Adam* was arraign'd and sentenc'd to- 'wards the Evening of the *sixth day*, there- 'fore he sinned the same day, and so kept no 'Sabbath in Innocency.

'5. He mentions that Text, *Adam* in *honour*
Psal. 49. 12. 'lodged not a night, but was like the Beasts that 'perish; for, saith he, so it is in the Hebrew 'word for word.

'He further confirms what he says here, 'and answers all *Tillam*'s Objections, and that 'about the work *Adam* did of giving Names to 'all living Creatures, which he shews he might 'soon do; and as to that of God's saying on 'the *sixth day* he saw all his Works that they 'were good, therefore Man had not then sinned, 'he *replys*, that God's days works were done 'each day by a word speaking, or in a mo- 'ment; he did not work as Man doth: so that 'on the *sixth day early*, or as soon as Man 'was created, he might say all his Works were 'good, yet Man might sin and fall before night.

'6. He argues from *Adam*'s not knowing his 'Wife till he had sinned, and shews that no 'good reason can be given why he should not 'have known her, had he stood one day. Now these things tho doubtful, with the other being well observed, why should any affirm the Sabbath was given to *Adam* in Innocency, and that he kept the first Sabbath in Paradise with his Creator? for so saith *Tillam*.

Eighthly, A Sabbath was not agreeable to *Adam*

Adam in Paradiſe, either in reſpect to himſelf, to reſt from Labor, or as a ſpecial day to worſhip God in: Such was the happineſs of his State, that he had no Burdens to bear, nor any toilſom Labour; nor was there any Curſe on the Creatures, that they ſhould need a day of Reſt; he had no need of Servants, *&c.* No doubt the Sabbath refer'd only to the ſtate of fallen Man, and was given in Mercy to *Iſrael*, God's own Covenant-People, under the Law; I ſay, in Mercy to them, and to the Beaſts who groan under their Burden. *Adam*'s Labour, if any, in Innocency was matter of delight, and every day was a Sabbath to him: And, as *Tertullian* obſerves, Man lived in Paradiſe in a fruition of God. Let me cloſe this with what a Reverend Author ſays.

'*Firſt*, They all go too far, and have not one word in Scripture for their Opinion, that ſay *Adam* in Innocency ſhould or would have kept every ſeventh day for holy Reſt, and that God would have required it at his hands: for all Scriptures which mention the Sabbath, ſpeak of it as of a holy Sign looking towards Chriſt, and the ſtate of Grace and Glory in him, and not towards the ſtate of Innocency. It is moſt certain, *Adam* in that ſtate was perfect with all natural Perfections, and at all times equally diſpoſed to obey and ſerve God, to remember his Creation, and to honour his Creator: he needed no obſervation of any day to be put in mind of any thing he had before known, and which God had *revealed* to him; his *Memory* was perfect; his *Will* was every day ready to do whatever he knew to be right; he needed no Sign to admoniſh him of his Duty, or to move him to do it in due ſeaſon: he did not' Walker *on the Sab.* p. 8.

'labor nor weary himself; every day to him 'was a day of Delight and Pleasure, of Rest 'and Recreation. —— In a word, his whole 'Life was a constant and obedient serving of 'God; and there was no inequality, nor less 'Worship of God perform'd by him in one 'day than in another, for he fully served God 'at all times. Whoever denies this, must needs 'deny Man's Perfections, and constant Con-'formity to God in the state of Innocency: 'For where one day is kept better than ano-'ther, there is an inequality, and no constant 'Uniformity in himself, nor Conformity to the 'Will of God.

'In the second place, they who hold the Sab-'bath was first instituted after Man's Fall, and 'yet written in Man's Heart in Innocency, and 'that he was then bound to keep it, fall into 'many Absurdities; as,

'1. That Man was bound to keep a Sabbath 'before ever it was instituted.

'2. That God did by his Word teach Man 'in vain, *i. e.* that which he was fully taught 'already, and had written in his heart.

'3. That God gave Man a Law in vain af-'ter his Fall, because he was become unable to 'keep it.

'4. They that hold that the Law of the Sab-'bath was not written in man's Heart, but was 'by a Positive Law given in the State of Inno-'cency, of the same nature with that of eat-'ing of the Tree of Knowledg, make this Com-'mandment of the Sabbath utterly void by 'Man's Fall, even as that of eating, *&c.* is 'now void. Thus far Mr. *Walker*. I might add, certainly there was a vast difference as to the Cause and Design of God's giving a Sab-bath to Man in Innocency, and when fallen:

Could

Could a Sabbath ſute equally with perfect and fallen Man? Or could there be the ſame need of a Sabbath to both? Certainly if God had not given that Command by *Moſes*, the keeping that preciſe Day would not have been known to be the Duty of any of *Adam*'s Off-ſpring, from a poſitive Law given to him in Innocency.

Ninthly, To put the matter further out of doubt, pray mind the words of this pretended poſitive Command, *God reſted on the Seventh-day*; what then? but he alſo *bleſſed and ſanctified it*: what tho? Becauſe God ſanctified the Prieſt, may others do ſo too? He might ſet the Seventh-day apart for his People in after-times. Becauſe God ſanctified it, muſt *Adam* ſanctify it or keep it holy without a Command? Is it ſaid therefore, Thou *Adam* ſhalt keep this Day as a Sabbath? No doubt *Moſes* would not only have mention'd God's bleſſing and ſanctifying that Day, had it been given to *Adam* as a Sabbath; but God's expreſs Command would have been mention'd by him, and would alſo have called it *the Sabbath-day*.

I might now come to the laſt Argument, *viz.* If it had been commanded *Adam* and all his Poſterity to keep the Seventh-day after he fell, the *Patriarchs* that lived before *Moſes* kept it: But more of this next time.

Tenthly, If *Adam* had the Sabbath poſitively given to him in Innocency, beſure it was injoined with ſome Penalty, as the Command of not *eating of the Tree of Knowledg* was. We alſo find the Penalty of the breach of the Seventh-day Sabbath was Death: but as we read of no Poſitive Command given to him to keep that Day, ſo of no threatning if he broke or violated it; therefore certainly it was never enjoyn'd upon him.

'labor nor weary himself; every day to him 'was a day of Delight and Pleasure, of Rest 'and Recreation. —— In a word, his whole 'Life was a constant and obedient serving of 'God; and there was no inequality, nor less 'Worship of God perform'd by him in one 'day than in another, for he fully served God 'at all times. Whoever denies this, must needs 'deny Man's Perfections, and constant Con-'formity to God in the state of Innocency: 'For where one day is kept better than ano-'ther, there is an inequality, and no constant 'Uniformity in himself, nor Conformity to the 'Will of God.

'In the second place, they who hold the Sab-'bath was first instituted after Man's Fall, and 'yet written in Man's Heart in Innocency, and 'that he was then bound to keep it, fall into 'many Absurdities; as,

'1. That Man was bound to keep a Sabbath 'before ever it was instituted.

'2. That God did by his Word teach Man 'in vain, *i. e.* that which he was fully taught 'already, and had written in his heart.

'3. That God gave Man a Law in vain af-'ter his Fall, because he was become unable to 'keep it.

'4. They that hold that the Law of the Sab-'bath was not written in man's Heart, but was 'by a Positive Law given in the State of Inno-'cency, of the same nature with that of eat-'ing of the Tree of Knowledg, make this Com-'mandment of the Sabbath utterly void by 'Man's Fall, even as that of eating, *&c.* is 'now void. Thus far Mr. *Walker*. I might add, certainly there was a vast difference as to the Cause and Design of God's giving a Sab-bath to Man in Innocency, and when fallen:

Could

Could a Sabbath ſute equally with perfect and fallen Man? Or could there be the ſame need of a Sabbath to both? Certainly if God had not given that Command by *Moſes*, the keeping that preciſe Day would not have been known to be the Duty of any of *Adam*'s Off-ſpring, from a poſitive Law given to him in Innocency.

Ninthly, To put the matter further out of doubt, pray mind the words of this pretended poſitive Command, *God reſted on the Seventh-day*; what then? but he alſo *bleſſed and ſanctified it*: what tho? Becauſe God ſanctified the Prieſt, may others do ſo too? He might ſet the Seventh-day apart for his People in after-times. Becauſe God ſanctified it, muſt *Adam* ſanctify it or keep it holy without a Command? Is it ſaid therefore, Thou *Adam* ſhalt keep this Day as a Sabbath? No doubt *Moſes* would not only have mention'd God's bleſſing and ſanctifying that Day, had it been given to *Adam* as a Sabbath; but God's expreſs Command would have been mention'd by him, and would alſo have called it *the Sabbath-day*.

I might now come to the laſt Argument, *viz.* If it had been commanded *Adam* and all his Poſterity to keep the Seventh-day after he fell, the *Patriarchs* that lived before *Moſes* kept it: But more of this next time.

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Eleventhly, When the Sabbath was instituted for the House of *Jacob*, God declared it was a Sign between him and them, or a Shadow of things to come, *Col.* 2. 16, 17. it referred to Christ, or to that Rest all Believers do enter into. *Speak thou unto the Children of* Israel, *saying, Verily my Sabbaths, it is a Sign between me and you throughout your Generations, that ye may know that I am the Lord that sanctify you*, Exod. 31. 13. *Ye shall keep my Sabbath, therefore it is holy unto you; every one that defileth it shall surely be put to death: For every one that doth any work on the Sabbath-day, shall be out off from amongst his People*, vers. 14. It was a sign God set apart that People with a Ceremonial Sanctification, to signify that alone by Jesus Christ all the true spiritual *Israel* should have Gospel-Sanctification, as well as it was a sign of the Covenant of Works: but it could be no sign of this Sanctification to *Adam* in Innocency, nor of any other Gospel-blessing, therefore doubtless the Sabbath was not given to *Adam* in Innocency.

Exod. 31. 13, 14. Ezek. 20. 21.

Twelfthly, What reason can be given that God should allow *Adam* in Innocency six days to labour in, and require but one, *i. e.* the seventh, as a day to his Creator? No, it is evident from hence the Sabbath refer'd to fallen Man, who God foresaw would need six days to do all his Labour; and it shews God's great Mercy to Man and Beast in that woful condition of Servitude, under the Curse.

It might not be our Duty to keep the Sabbath, tho given to Adam in Innocency.

I might add, should it be granted that God gave *Adam* a positive Command to keep the seventh day in Innocency, how can our Opponents thence prove it the Duty of all to keep the said day? A Command to him in Innocency may not oblige any Man in his fallen state,

except

except the ſame be renewed. I find two of the chiefeſt Writers I have met with, who are approved Orthodox, plead not for the Sabbath as given to *Adam* in Innocency, *viz.* Mr. *Dan. Cawdrey*, and Mr. *Herbert Palmer*: Take their words, *We purpoſe not to maintain that the Sabbath was given to* Adam *in Innocency before the Fall*: but they hint it might be given to him after the Fall, and that he fell the ſame day he was created. Moreover, they ſay, 'If it was 'given before his Fall, it doth not follow it 'ſhould oblige at this day; for the poſitive Pre'cept *of not eating of the Tree of Knowledg*, 'was given in Innocency, and yet doth not 'univerſally oblige *Adam*'s Poſterity, nor ſhould 'if the Tree were at this day known. A po'ſitive Precept binds only during the pleaſure 'of the Lawgiver, *&c.* ſo ſay I, the ſame muſt 'be granted, when it was given *Exod.* 16. & '20. the preciſe ſeventh day being there a po'ſitive Precept.

See Sabbatum Redi. *Part* 3. P. 336.

P. 337.

SER-

SERMON III.

Proving the Patriarchs kept not the Seventh-day Sabbath: That the knowledg of the ſeventh day was not written in the Hearts of all Mankind by Nature.

Gal. iv. 10, 11.

Ye obſerve days, and months, &c.

MY Brethren, there are three ſorts of Perſons I have little hopes of doing good to in preaching on this Subject.

1. Such as thro ſelf-conceit are ſo fond of their own Apprehenſions, that they reſolve not to regard the ſtrongeſt Arguments againſt what they believe: thus it is with ſome who have ſucked in dangerous Errors; who if a Book be preſented to them, preſently cry, away with it, we will not read it: they are not like him that ſaid, *What I know not, teach thou me*; nor like the *great Apollos*, who was ready to receive further Light by a *poor Man* and his Wife, much inferior to him both as to Parts, Knowledg, and Learning, *Acts* 18.

2. The *ſecond ſort* are ſuch as thro the weakneſs of their Capacities are not able to take in the ſtrength of an Argument; and therefore, let never ſo much be ſaid, do intimate it is all little or nothing to them.

3. The *third ſort* are ſuch as ſeem indifferent whether they keep the ſeventh, or the firſt day, or

or perhaps any at all, as a ſpecial day to the Lord: theſe not ſeeing the danger of obſerving the old Jewiſh Sabbath, nor of their indifference about keeping any day at all, trouble not themſelves at all about this matter. But to paſs this, and proceed.

I have proved, 1. *That the Command for, or knowledg of keeping the Seventh-day Sabbath was not written in* Adam's *Heart.* 2. *That there was no poſitive Command given to him, to obſerve that day above any other, either before or immediately after his Fall.* A time to worſhip God was wrote in *Adam*'s Heart no doubt; and indeed all his time, while in Innocency, he was naturally led to give up to his *bleſſed Creator.* What had he to do, but to *adore*, and *contemplate* the *Perfections* of his *bountiful Creator?* and could he have done it better on one day than another? The beſt and higheſt Acts of Worſhip he was capable of performing would have been his work and delight for ever, had he abode in that ſtate: for Perfection admits of no greater Number, Meaſure, Degrees, or Additions.

All Adam's *time in Innocency taken up in adoring his bleſſed Creator.*

Now I may infer from hence: If the Command of God to obſerve the ſeventh day was not wrote in *Adam*'s Heart, then it is not written in the Hearts of any of his Offſpring by Nature: For as I have ſaid, the *muddy Stream* cannot be clearer than the *Chryſtal Fountain.*

But our Brethren who keep the ſeventh day, and ſome others affirm, *that the Patriarchs from* Adam *to* Moſes *did keep that day.*

Anſw. This I deny, and if I put them to prove it, they can never do it.

The Patriarchs did not keep the ſeventh day Sab.

Firſt, I grant that from *Adam* to *Moſes* the holy and pious *Patriarchs* not only diſcharged all Duties of natural Religion, but all Duties given

given by expreſs Command to them; yet we read not that God commanded them to keep the ſeventh day, or reminded them of a former Precept given to *Adam*, and in him to them. And no doubt they obſerved a ſufficient time for the Worſhip of God, it may be a part of every day, or more than one in ſeven: for they not only improved their natural Light and Knowledg, but had a ſpecial Revelation of the Will of God to them; yet we find not the leaſt intimation that any of them kept the *ſeventh day*.

Abel we read ſacrificed; and this of offering Sacrifices could not be known by the Light of Nature; God therefore commanded him ſo to do, or revealed it ſome way or another in a ſupernatural way to him, becauſe *him and his Offering God had reſpect unto:* beſides, he did it in *Faith*, and Faith muſt have a Rule to act by; but we do not read he offer'd Sacrifices on the *ſeventh day*, or kept that day as a *Sabbath:* had he kept one Sabbath-day, tho no mention is made of any Command he had ſo to do, we ſhould no more doubt of it, but conclude he had ſuch a Command, as we believe he had for his offering Sacrifices; but if he or any other of the *Patriarchs* had kept the ſeventh day as a Sabbath, would it from thence follow it was a moral Precept, and obligatory on us, any more than their offering Sacrifices obliges us ſo to do?

We read of *Men who began to call upon the Name of the Lord*, Gen. 4. 26. or to call themſelves by the Name of the Lord, as one reads it, but not a word of ſuch a Sabbath obſerv'd by them. *Ainſworth* reads it thus, *Then began Men profanely to call upon the Name of the Lord:* and one of the *Rabbins* * ſaith, in thoſe days Idolatry took its firſt beginning; ſo that from hence

See Ainſw. *Annot. on the place.*

* Rabbi Maimon.

hence there can no Proof be taken that they kept the ſeventh-day as a Sabbath. *Enoch* walked with God *three hundred years*, and certainly if he had kept the Sabbath we ſhould have had ſome account of it; but as we read of no ſuch matter, ſo *Juſtin Martyr*, as I find him cited by approved Authors, declares *Enoch* was one of thoſe that was not circumciſed, neither kept the Sabbath. And *Irenæus* mentioning *Enoch*, ſaith my Author, ſpeaks thus, *viz.* Enoch *that righteous Man, being neither circumciſed, nor a Sabbath-keeper, was by the Lord tranſlated.* Lib. 4. c. 30. Ad Judæos.

And as it cannot be proved that the ſeventh day was obſerved before the Flood, ſo we have no reaſon to believe it was kept by *Noah*, in whoſe days the Flood overflow'd the World: it is ſaid, *Noah* was *only righteous in that Generation*, and therefore a true Worſhipper of God; but we read not of his keeping the Seventh-day Sabbath.

I know ſome would catch at that Expreſſion, *Gen.* 8. 10, 12. that *Noah ſtay'd ſeven days before he ſent out the Dove*; as if this might refer to the Sabbath.

But in Anſwer to this (which indeed needs none at all) take what a learned Man hath ſaid for a reaſon why *Noah* ſtay'd ſeven days, and again other ſeven days: 'Noah, ſaith he, 'deſired to know whether the Waters were 'decreaſed. Now the Waters being regulated 'by the Moon, *Noah* was moſt eſpecially to 'regard her Motions: for as ſhe is either in 'Oppoſition or Conjunction with the Sun in 'her increaſe or wane, there is proportionably 'an increaſe or falling of the Waters. *Noah* 'then conſidering the Moon in her ſeveral 'quarters, which commonly we know are at 'ſeven days diſtance, ſent forth his Dove to bring Abulenſis.

'bring him tydings: for the Text tells us, that 'he sent out the Raven and the Dove four 'times; and the fourth time, the Moon being 'in the last quarter, when both by the ordi- 'nary course of Nature the Waters usually are, 'and by the Will of God were then much de- 'creased; the Dove which was sent out, had 'found good footing on the Earth. There is greater reason to believe this than to suppose it refer'd to the Sabbath. * *Scaliger*, saith my Author, one while thought the day on which *Noah* left the Ark and offered Sacrifices, to be the seventh day; but in the next Edition he fixed that day to be the fourth day of the week. Now after the Flood we find God gave to *Noah* and his Sons some expres Laws and Commands, *i. e.* not to *eat Blood*, and forbidding *Murder*, &c. Now this is the time doubtless to hear of a Sabbath, and of the charge about it, if God had given it either to *Adam* before or after the Fall; but not one word is mention'd, for 'tis not said, *Remember the seventh day*, &c. or ye shall observe my Sabbath. Now from *Shem*, *Ham* and *Japhet*, both Jews and Gentiles, proceeded even the whole World; and to me it seems not probable, had the Sabbath been commanded, that *Jehovah* should not at this time have given them a charge about it, there being then so few positive Laws instituted; here is Blood forbid to the whole World, and *Murder*, but not one word of a Sabbath, or seventh day to be observ'd. The *Rabbins* speak of seven Precepts given to *Noah* and his Sons, but exclude the *Seventh-day Sabbath* out of that number. If we have it not mentioned here, besure we shall not meet with it till we come to *Moses*; but here we have it not, nor indeed was it possible for some of them to keep that precise day,

* De Emendat. Temp. *l.* 5.

Gen. 9. 1, 2, 3, 4, 5, 6, 7.

Seven Precepts given to Noah, *but no Sabbath.*

day, being ſcatter'd to the furthermoſt ends of the Earth. We read of *Abraham*, that he kept all God's Commandments, yet he kept no Seventh-day Sabbath: he built an Altar, and ſacrificed, which were mere poſitive Precepts, and yet the Seventh-day Sabbath is not mention'd, nor commanded him, nor a hint given to remember him to keep it.

Job liv'd alſo, it is concluded, about *Abraham*'s time, which may be gather'd by the number of years he liv'd, which was about *two hundred years*, which few attain'd to after *Abraham*. *Joſeph* liv'd but a hundred and ten. 'Tis ſaid *Job* liv'd a hundred and forty years after his ſore Trials were ended: the Jews ſpeak of his living in all two hundred and eighty years. Now, as one obſerves, when he pleads his Integrity and Innocence even to very minute Particulars, he neither alledges his ſtrict obſervation of the Seventh-Say Sabbath, nor apologizes for the neglect thereof; nor do his Friends, who rak'd up every thing againſt him, ſpeak a word about this, nor of the Sabbath throughout the whole Book; which treats in a manner wholly about Worſhip and Devotion towards God: the Sabbath therefore no doubt had not eſcap'd (as he minds) if it had been known, and been a Duty in his days.

Job *liv'd, 'tis thought about* Abraham's *time.*

Job 42.16.

As to *Iſaac*, he was a moſt devout Man, and his Life was taken up in a continual courſe of Piety: his cuſtom was to go into the fields to meditate, but it is not ſaid he did it on the *ſeventh day*, or that he kept this day as a Sabbath.

Jacob was a Man that fled from Idolatry at God's Command, and liv'd a godly Life: and tho we read of his performing many Acts of Worſhip, yet nothing of his keeping the

ſeventh

ſeventh day as a *Sabbath*; no, tho we read of his hard Service when he kept *Laban's Sheep* both in *Winter* and *Summer*, which might have cauſed him to complain of his being incommoded from a ſtrict obſervation of that day, had he known it as his Duty; but in all his Complaints not one word of this. We know among us how Shepherds are hindered in Sabbath-Obſervations, of which many have complained, or may have occaſion to do. Moreover, during *Joſeph*'s being in *Pharaoh*'s *Court*, nor before, do we read of his obſerving this Sabbath; and when *Jacob* came into *Egypt*, we read not of his obſervation thereof, nor of the Egyptians keeping of it; or had they forgot it, beſure there would have been ſome notice taken of *Jacob's keeping it*, nor would he have avoided it that he might pleaſe *Pharaoh* and his Servants.

Nor can it be thought on any good grounds that the Children of *Iſrael* kept the Seventh-day Sabbath under their *Taskmaſters* in *Egypt*, tho ſome would infer they did from theſe words, that *you make the People reſt from their Burdens*, *Exod.* 5. 5. they would have theſe words to mean, you make them keep a *Sabbath*, whereas no ſuch thing ſeems to have the leaſt countenance, becauſe *Pharaoh*'s Officers complain not of their reſting or being idle on one day only, but two days together; ſee *Exod.* 5. 14. *Wherefore have you not fulfilled your Task in making of Brick, both yeſterday and to day, as heretofore?*

Now ſince there is no mention that any of the *Patriarchs* kept the ſeventh day as a Sabbath, we infer this as the firſt reaſon why they obſerv'd it not.

Secondly, Let it be conſider'd that we read of many poſitive Commands given to *Noah*, to *Abraham*, *Iſaac* and *Jacob*, but none to keep the

the Seventh-day Sabbath, nor no reminding them of any former Inſtitution or Precept to obſerve it; wherefore we may conclude they kept it not.

Thirdly, We read how the faithful *Patriarchs* were commended for doing whatſoever God commanded them, but not of any of them being commended for keeping the ſeventh day as a Sabbath: yet after *Moſes*'s time, when the Sabbath was inſtituted and given by God's expreſs Command to *Iſrael*, he took (we find) as much notice of their obſerving his Sabbaths as of any other Duty injoined on them, and this to their great Commendation. Therefore had the *Patriarchs* been oblig'd to keep it, no doubt they had as faithfully diſcharged their Duty therein, as any of God's Servants did in after times; and God beſure would have left ſomething on Record to their Commendation. *The Patriarchs not commended for keeping the Seventh-day Sabbath.*

Fourthly, We read of divers Sins the old World was guilty of, which provoked God, and brought the Flood upon them, but not one word or hint given that they were guilty of Sabbath-breaking. Now if it had been known either by the Light of Nature, or by any poſitive Precept given to *Adam*, and handed down to them by Tradition or otherwiſe; they being ſo univerſally corrupted and polluted, no doubt had profan'd that day; and if ſo, the ſacred Record had mention'd that great Sin doubtleſs as well as others. *The old World not charg'd with Sabbath-breaking.*

Fifthly, Moreover, we read of the crying Sins of the People of *Sodom*, &c. and no doubt but they had violated all God's Commands, or whatſoever were their known Duties; but nothing of breaking the Sabbath is charged againſt them. Now can it be imagin'd they ſhould not have fail'd in this caſe, or that God *Sodom not charg'd with Sabbath-breaking.*

would overlook or take no notice of it?

Sixtly, We have a Catalogue of almoſt all immoral Evils before and after the Flood, as Idolatry, Gluttony, Drunkenneſs, Laſciviouſneſs, Inceſt, Murder, Lying, Covetouſneſs, Theft, *&c.* and how Sin had poſſeſſed the Thoughts, Hearts, and Lives of Men; but no account of their Violation of the Sabbath-day.

None from Adam to Moſes reprehended for not keeping the Sabbath.

Seventhly, Let it be conſider'd, that ſince God ſo ſeverely reprehended the Jews for profaning his Sabbaths, and hardly reproved them more ſharply for any one Sin than for this; certainly in his enumerating the Sins of his People, and of the Wickedneſs of thoſe that liv'd from *Adam* to *Moſes*, he would have reproved them for Sabbath-breaking, and not have utterly paſſed it by in ſilence, had they been guilty of it: or can it be rationally ſuppoſed that tho they fail'd in all other reſpects, yet that they did not in this? No doubt, had it been a known Duty, (and that ſome of them had been guilty of the breach of it, as in all likelihood they would) but God would have ſeverely reprehended them for it.

Eighthly, Since we read of no Sabbath till *Moſes*'s time, *Exod.* 16. only that God *ſanctified the ſeventh day*; what makes our Brethren ſo boldly ſay that *Adam* in Innocence kept it, and all the *Patriarchs* from *Adam* to *Moſes*? This may ſeem ſtrange to any thinking Man, *i. e.* that they ſhould affirm this, ſeeing they require an expreſs Command from us for the keeping of the *firſt day*, or elſe all is nothing with them. Brethren, this I will ſay, that had we no more ground to keep the Lord's-day in ſolemn Worſhip, as a day of Reſt, than they can find for the *Patriarchs* keeping of the ſeventh day as a Sabbath, we ſhould

ſhould not ſay one word more for it: I *challenge* them to ſhew us one place where a Sabbath is ſo much as once mention'd, or any expreſs or implicit Command given to any to obſerve it; or one Example from the Creation of the World that any Man or Woman ever kept the ſeventh day as a Sabbath until we come to *Moſes*, *Exod.* 16. I ſhall, God aſſiſting, ſhew that we have more than meer Examples of the Goſpel Primitive Churches for obſerving in a ſolemn manner the *Lord's-day*, or the *firſt day* of the week, when I come to that part of my Work.

Now let them produce but one Example, that one, tho but one of the *Patriarchs* did keep the ſeventh day as a Sabbath, I will conclude it might be given to *Adam* after his *Fall*; for before his Fall it could not be a Law to him, for the reaſons I have urged: but if they could produce ſuch an Example, yet ſay ſome learned Men, it doth no more prove that preciſe day is a moral Precept, or that it from hence follows, that it is our Duty in Goſpel-times to obſerve it, than it proves 'tis our Duty to offer Sacrifices, which we read (before the Ceremonial Law was given) they frequently did.

But ſince there is not one Inſtance to be given of any one Perſon that kept that day till *Moſes*'s time, but that the Word of God is wholly ſilent about it, we muſt and may ſay, according to that common *Maxim* uſed by Divines, *i. e. Where God hath not a Mouth to ſpeak, we ought not to have an Ear to hear.*

The Proofs of the Learned for the Patriarchs keeping the Sabbath.

Ninthly, Let us now conſider what ſome learned Men have produced for their pretended Proofs that the *Patriarchs* kept the ſeventh day as a Sabbath, which I fear hath imboldned the *Jewiſh Sabbatarians* to affirm with ſuch Confidence

dence that all the *Patriarchs* did keep it.

But by the way, Dr. *Owen*, who is one that asserted what I utterly deny, doth yet confess that many of the *Jewish Masters* or *Rabbins* ascribe the original of the Sabbath to the *Statute* given to them in *Mara*, *Exod.* 15. and others of them to *Exod.* 16. yet the said *Reverend Doctor* cites some of the probable grounds to prove that the *Patriarchs* kept it.

Dr. Owen on the Sab. p. 72.

1. The first and chief place I find he mentions is that in *Gen.* 18. 19. *For I know him, that he will command his Children and his Household after him, and they shall keep the ways of the Lord, and do Justice and Judgment.*

Answ. That *Abraham* had this Charge and Commandment given to him is granted: but what little reason there is from hence to conclude he kept the Sabbath, or gave charge to his Children so to do, I will leave to all Mens Consideration. God gave to *Abraham* Commands, we find that evident enough; and some of them not very easy to Flesh and Blood, as that of offering up his only Son. Moreover, none doubt of the faithfulness of the *Patriarch Abraham:* but if the Sabbath was not then instituted, nor any Command given to him to keep it, there could not be any such Command meant or comprehended in that Charge given to him. The truth is, my Brethren, learned Men, who are Men also of great natural Parts, can put a fair gloss on any thing, and make that seem to be a Truth that there is not the least ground to believe is so.

Abraham did all he did in Faith, and therefore he had Divine Authority for all he did in God's Service.

Dr. *Twiss*'s main Argument to prove that the *Patriarchs* observed the Seventh-day Sabbath,

is

is this, *viz. The Lord bleſſed the ſeventh day and ſanctified it*, therefore ſaith he the *Patriarchs* did obſerve it. Dr. Twiſs on the Chriſtian Sab. p. 57.

Anſw. I anſwer, God bleſſed the ſeventh day and ſanctified it, but did not give any Command to *Adam* to keep it; therefore the *Patriarchs* from thence could not know, or ſee they had any ground to obſerve it.

Dr. *Twiſs* ſaith in the ſame place, *i. e.* 'And 'the truth is, until the coming of the Chil-'dren of *Iſrael* out of *Egypt* we read not of 'any Church of God any where but in ſingle 'Families; neither do we read of the *Patri-'archs* before the Flood, or a long time after, 'that they kept any day conſecrated to God's 'Service.

But we ſay with him, that it doth not therefore follow that they kept no day at all in God's Service. They owned the True God, and worſhipped him, and knew that there muſt be a time, a ſufficient time to diſcharge that Homage or Worſhip to him; and tho perhaps they obſerv'd one day in ſeven, yet, as I conceive, they did not know what preciſe day they ought to obſerve above any other, until God by ſome expreſs poſitive Command made it known, which was not till he conſtituted the whole Houſe of *Iſrael* into a Typical Church-ſtate, and gave them an inſtituted Worſhip, and commanded their Legal and Typical Sabbath.

Beſides, how could the *Patriarchs* know what Duties proper for Sabbath-obſervation they ſhould perform, except it had by ſome poſitive Law or Precept been diſcover'd to them, of which we read not? When God gave to *Iſrael* a Sabbath, he told them how they ſhould keep it, as well as the Reaſons, End and Cauſes wherefore.

Tenthly, I might also add here what some learned Men seem to affirm, *i. e.* that 'tis doubtful whether the *Patriarchs* had the distinction of Days into Weeks, but rather reckon'd by Months and Years; so that the precise seventh day from the Creation cannot be certainly known: and 'tis thought that the Jews observ'd their seventh day from the falling of *Manna six days*, but none on the seventh. No doubt but it is impossible for any to know that that was the precise seventh day from the Creation.

The Jews reckon'd their Seventh-day Sabbath from the falling of Manna.

But it may not be amiss to answer our Opponents as to what they say about the Scripture not mentioning any Sabbath from *Adam* to *Moses*, or any Precept or Remembrance of it, and yet things of less moment are punctually recited.

1. This they say, that we read not of Circumcision perform'd during all the time of *Israel*'s being in *Egypt*, which was near four hundred years, till *Zippora* circumcised her Son.

2. Also say they, we read not of the Sabbath in the Books of *Joshua* and *Judges*, &c.

Answ. This is no parallel case; for after the positive Command given to *Israel* to keep it, there needed no such constant relation of it; for no doubt but after that time it was continually observ'd.

The Judgment of the antient Fathers.

Let me close this with what I find recited by many learned Men concerning the Judgment of divers of the antient Fathers about the *Patriarchs* observing the Sabbath.

Just. Mart. Dial. cum Tryphone adver. Judæos.

Justin Martyr saith, that *Melchisedec* (who it is supposed was *Shem* the Son of *Noah*) was neither circumcised, nor kept the Sabbath.

Irenæus

Irenæus ſaith, *Abraham* believed, and it was imputed to him for Righteouſneſs before he was circumciſed, and without obſerving of the Sabbath. Iren. l. 4. c. 30.

Tertullian ſaith, *Abel*, *Enoch*, *Noah* and *Melchiſedec* obſerv'd not the Sabbath. And again, he ſaith that not any of the *Patriarchs* kept the Sabbath, neither *Adam*, *Enoch*, *Noah* nor *Abraham*, for 2455 years. And hence *Tertullian* ſaith, it is manifeſt therefore that that cannot be moral, nor perpetual, that began with *Moſes* (as *Juſtin* ſays) and ended in Chriſt. Tert. adv. Judæos, de præſcr. c. 2, 4. Juſtin. de verit. l. 2. in Tryph.

Euſebius ſaith, *Moſes* brings in *Melchiſedec* Prieſt of the moſt High God, neither being circumciſed, nor anointed with Oil (as was afterwards commanded in the Law) no nor ſo much as knowing there was a Sabbath. Dem. l. 1. c. 6.

Juſtin Martyr again ſaith, in the days of *Enoch* People obſerv'd not Circumciſion, or the Sabbath; before *Abraham* there was no Circumciſion, and before *Moſes* no keeping holy the Sabbath. Cont. Tryph.

I might alſo add ſeveral of the Jewiſh *Rabbins* aſſerting the ſame thing. But to proceed.

I infer from hence, that that Text *Gen.* 2. doth not contain in it any preſent Inſtitution of the Sabbath, but ſignifies God's Deſtination or Purpoſe to give it as a Law to his People *Iſrael* in after times, and was not given to *Adam* in Innocence for him to ſanctify it. God might ſanctify that preciſe day to his own Reſt after *Adam* fell, with reſpect had to Chriſt, in whom he took up his perfect Reſt; and afterwards appointed the ſeventh day as a ſign thereof. However, it is one thing for God to ſanctify or ſet apart a thing for this or that uſe, and another thing to command that thing, or immediately to put it into being. Our Lord Jeſus was long

Joh.10.36. sanctified or set apart to be our Redeemer, before he was sent into the World actually to redeem us. *Jeremiah* the Prophet was sanctified or set apart to his Work and Office, long before he was actually call'd to the execution thereof.

Mr. Sam. Grascom, *p.* 18.

So that if these words, *Gen.* 2. concerning *God's blessing and sanctifying of the seventh day*, are to be extended, saith one, to relate to any thing further than to that particular seventh day following the Creation, it doth not refer to any immediate Institution of the Sabbath, but is a historical Narration telling us what was done, and not when it was done. If therefore we can find out a certain time when the Sabbath was indeed instituted, there is good reason to conclude this Text refers to that time, as giving us the reason why God in the Institution of the Seventh-day Sabbath made choice of that day.

And to sum up what I have said, take these Arguments.

The Arguments against the Patriarchs keeping the Sabbath summ'd up.

1. We may infer, that if the *Patriarchs* kept the seventh day, they had the knowledg of it by the Light of Nature, or by a positive Command; but they had not the knowledg of it by the Light of Nature, nor by any positive Command, therefore they observ'd it not.

2. If they kept it by virtue of an express Command and Institution, they had no doubt some Directions about the due observation thereof, and instituted Sabbath-days Worship: but they had no Directions about it, nor instituted Sabbath-days Worship; therefore they did not observe it.

3. Certainly if the *Patriarchs* were obliged to observe the seventh day as a Sabbath, God would either have commended them, or some

of them for keeping it, or elſe reprehended others for not keeping it: but God neither commended any of them for the keeping it, nor reprehended any others for profaning, and not keeping it; therefore none of them did obſerve it.

Eleventhly, Let me add one Argument more to prove that the *Patriarchs* did not obſerve the *ſeventh day as a Sabbath*, viz. If the *Patriarchs* and all Mankind from the beginning of the World were or had been obliged to keep the Seventh-day Sabbath, certainly there had been ſome account given of the Penalty or Puniſhment due to Sabbath-breakers: but we read of no Penalty or Puniſhment to be inflicted on Sabbath-breakers; therefore we conclude they were not oblig'd to the obſervation thereof. How can it be thought that the Law of the Seventh-day Sabbath ſhould be impoſed upon them, and yet God ſhould hide the Puniſhment due to the breach thereof from the World for more than *two thouſand years?* Evident it is that they knew what Puniſhment was to be inflicted for the breach of other moral Precepts, as *Murder*, *Adultery*, &c. and if this were of like nature, *i. e.* a pure moral Duty, how came it to paſs that God diſcover'd not the Penalty to them for violating this Precept?

Twelfthly, My laſt Argument is this; The Sabbath under the Old Teſtament had a reſpect to a ſtated, and ſtinted inſtituted Worſhip in a National Church: but the *Patriarchs*, and all God's People from *Adam* to *Moſes* were not brought into ſuch an *Eccleſiaſtical* and *Political* Church-ſtate; and from hence it ſeems to me they were not injoyn'd to obſerve the Seventh-day Sabbath: that is, they had no inſtituted, ſtated, and ſtinted Worſhip, nor any in a Magiſtra-

giſtratical Capacity to inflict Puniſhment on ſuch as violated the pretended Sabbath; and had they been put into ſuch a Capacity, no doubt but God had given them his Sabbath, with the like Sanction to them as afterwards, that the Penalty might have been inflicted on Offenders, as he did after the Sabbath was indeed given to the Houſe of *Iſrael* in the *Wilderneſs* of *Sinai*.

Nehemiah clearly intimates that the Sabbath was only made known to *Iſrael*, *Thou madeſt known to them thy holy Sabbaths*: it
Exod. 16. 20. was firſt made known to *Moſes*, and then by him to the Children of *Iſrael*; therefore unknown to him or them before.

The Scripture is certainly to be taken in this ſenſe, and not in that ſenſe which ſome would have the Holy Ghoſt intend, *viz.* that it was made known more clearly to that People, with the mode of its obſervation, *&c.* but certainly it was never known till God reveal'd it to *Moſes*, nor given as a Law to any till given to the People of *Iſrael* in the Wilderneſs of *Sin*.

SER-

SERMON IV.

Of the Commencement of the Sabbath, and that it was in the Wilderneſs of Sin. *What a moral Law or Precept is. That the Morality of the fourth Commandment lies not in the preciſe ſeventh day. Four Arguments urg'd to prove this.*

Gal. iv. 10, 11.

Ye obſerve days, and months, &c.

I Have, my Brethren, endeavour'd to ſhew and prove,

1. That God did not write the Law of the Seventh-day Sabbath in *Adam*'s Heart; that it is no Law of Creation wrote in the Hearts of the Gentiles, and of all Mankind, and ſo no natural or ſimple moral Precept.

2. That it was not given to *Adam* by any expreſs poſitive Command either before or immediately after he fell; and ſo none of the *Patriarchs* did obſerve it. We can find no original of the Seventh-day Sabbath (as to any obſervance of it) hitherto, therefore muſt look for its beginning or original, or any actual or expreſs Command for the obſervation thereof, ſomewhere elſe; which indeed we have in *Exod.* 16. 23.

The 7th day Sab. begun in the Wilderneſs of Sin.

True, ſome of the *Jewiſh Rabbins* affirm that it was given to *Iſrael*, Exod. 15. 25. at *Marah*: *There he made them a Statute and an Ordinance, and*

and there he proved them. It is called a *Statute* and *Ordinance* in the ſingular, not Statutes or Ordinances; and probably it might be the Statute of the Sabbath, tho 'tis not expreſſed till the falling of *Manna*, chap. 16. tho others by a figure think it may comprehend not only the Sabbath, but all other Precepts of the Law.

I know that Dr. *Owen* ſeems not to be of opinion, that this Statute refers to the Sabbath; neither can we determine the caſe, yet it is very probable it might be that. But we find it directly and expreſly commanded, *chap.* 16. 23. *To morrow is the Reſt of the holy Sabbath unto the Lord*, &c. And many learned Men do aſſert, that here was the Inſtitution, and original of the obſervance of it: Thus a late Writer expreſſes himſelf; *Mr.* Graſcome. 'The firſt time we find the obſervation of the Sabbath-day injoyned is in 'the Wilderneſs of *Sin*, before they came to 'Mount *Sinai*, where the ten Commandments 'were deliver'd; as if it were purpoſely to 'diſtinguiſh the day, which is *Ceremonial*, and 'of divine poſitive Inſtitution, from the Wor'ſhip it ſelf.

The words in *Exod.* 16. 23. expreſs plainly enough the Inſtitution of this day, by way of Information to the People, *viz. To morrow is the Reſt of the holy Sabbath unto the Lord; bake that which you will bake to day*, &c. And Ver. 25. when the day came or begun, *Moſes ſaid, Eat that to day, for to day is a Sabbath to the Lord.* And in *ver.* 26. *Six days ye ſhall gather it, but on the ſeventh day, which is the Sabbath, in it there ſhall be none.*

Obſerve by the way, that here is not one word on what day the *Manna firſt fell*, ſo that none can tell this was the ſeventh day from the Creation; but that it was the *ſeventh day* after the

the *ſix days* of its raining of *Manna*, is evident.

But to return to our buſineſs in hand: Here, I ſay, is the original, or firſt beginning of the Sabbath, that we read of, as to any Precept or injunction on the People, or any obſervation of it; which was, as one obſerves, about a month before *Moſes* receiv'd the Law on *Mount Sinai*.

Some, it is true, would infer, that the Sabbath was known, and obſerv'd by the Jews before, becauſe (they ſay) it is here ſpoken of as a thing well known.

1. I anſwer in the words of our late Author: This is a force put upon the words, and a groſs miſtake; for it is evidently ſpoken of as a *new thing*, elſe what means that frequent Inculcation to make the People take notice of it, if it had been familiar to them before? And what means the coming of the Rulers of the Congregation to *Moſes* to conſult him as on *an unuſual and unknown matter?* Graſcome's *Hiſtory of the Sab.* p. 76. Exod. 16. 22.

2. And let me add, they were told that they ſhould gather it *ſix days*, and that there ſhould be none found on the *ſeventh*; and yet ſome of the People went to gather it on the ſeventh day, as not being yet well acquainted with their Sabbath, *ver.* 26, 27. and this diſpleaſed the Lord; and therefore *Moſes* again told them, *ver.* 29. *See, for the Lord hath given you the Sabbath, therefore he giveth you on the ſixth day Bread for two days.*

He hath given you the Sabbath; Doth not this imply he had not given it to any before? *To you*, and none elſe; to you, and *to none that went before you*, as he ſpake to them afterwards, *Deut.* 5. 2, 3. As to his Laws and Covenant on Mount *Sinai*, *the Covenant which God made with us in* Horeb, *the Lord made not this Cove-*

Covenant with our Fathers, but with us, even us who are alive this day.

Their Fathers had the Covenant and all the Precepts before *materially*, as to the ſubſtance of them, or what was ſimply moral; but they had not this Covenant, nor thoſe Precepts *formally* given *to them*, and ſo not the preciſe ſeventh day.

3. If the People did know there was a Sabbath given in charge to *Moſes* before *Manna*, it might refer to that *chap.* 15. yet they might not know what particular day it was to begin on, or which day ſhould be the day of their *firſt Sabbath*, nor know yet how to keep it. For,

4. As the ſame Author notes, the caſe of the Man who gather'd Sticks on the Sabbath-day, ſhews they were ſtill unacquainted with Sabbath-days Duties, or rather wholly ignorant of the *Penalty* of the breach of it: they knew not what they ſhould do with him, and this was whilſt they were in the Wilderneſs; *and they put him in ward, for it was not yet declar'd what ſhould be done unto him.* By which it appears (ſaith he) to be a *new thing* not yet adjuſted: for had it been a Law from the Creation, it is ſcarce poſſible that all Men ſhould have been ignorant whether any Puniſhment or not, or what Puniſhment did belong to the Violation of a Law of ſuch ſtanding.

Numb. 15. 32, 33.

Dr. Owen on the Sab. p. 62.

Object. I know that Dr. *Owen* ſaith, *if the original of the Sabbath was here, then the National Obſervation of it is introduced with a ſtrange abruptneſs*, &c.

Anſw. To which I anſwer, that it doth not ſo appear to me; however, let every Man read the words of *Moſes* again, and how he repeats the ſame over and over, *To morrow is the Sabbath*, &c. *To day is a Sabbath unto the Lord*; again,

again, *The Lord hath given you the Sabbath*: Can any thing be brought in more ſolemnly? But I ſee how Men will try their Wits to defend their own Scriptureleſs Notion of a Sabbath given in *Paradiſe*, as well as in pleading for other groundleſs Practices.

Object. *But ſince you grant a Sabbath before the Law on Mount* Sinai *or Ceremonial Laws were given, doth not this prove it is a moral Precept?*

Anſw. No, not at all, becauſe we find that Sacrifices, and offering the *Firſtlings* of the Flocks, and *firſt Fruits* of the Ground, were offered to God from the beginning: and therefore ſhould we grant that the Seventh-day Sabbath had been practiſed from the beginning alſo, yet that would no more prove it a moral and perpetual Law, than it proves the offering of the Firſtlings of the Flocks, and the *Firſt-fruits*, &c. to be perpetual Laws, or moral Duties; the Sabbath being a ſign and ſhadow as well as they were ſo. We come now to the fourth part of *our firſt general Propoſition.* Gen. 4. 7. & 7. 2. & 14. 20. & 28. 2.

Object. *The ſeventh-day Sabbath was given in the* 20th *Chapter of* Exodus, *with all the other nine moral and perpetual Commandments wrote in two Tables of Stone, by the finger of* Jehovah *himſelf; and therefore it obliged believing Gentiles to keep it, and all Mankind.* *The grand Argument for the Jewiſh Sabbath conſider'd and anſwer'd.*

1. To this I anſwer, that if I can prove it is not the Duty of *Gentile Believers*, nor any Believers in Chriſt in all the World to keep the Seventh-day Sabbath from hence, I ſhall overthrow our Opponents ſtrongeſt *Fort*, and ſo utterly confute them; which I doubt not by God's Aſſiſtance I ſhall fully do, and in order hereto ſhall lay down *three Propoſitions.*

Firſt,

The method proposed in answering this Argument.

First, I affirm *the Morality of the fourth Commandment lies not in the observation of the precise seventh day from the Creation.*

Secondly, *That the Law of the ten Commandments, as formally given to* Moses, *and written with the finger of God in two Tables of Stone, and given to the whole House of* Israel, *were not given to the Gentiles, nor to any other People in the World, save the Strangers that were within their Gates, or were proselyted to the Jewish Religion.*

Thirdly, *That the whole Law is changed; and that what was Ceremonial, or shadows of things to come, ceased at the death of Christ: and all Precepts of the Moral Law, or what are simply moral, as they were formally given by* Moses, *are taken out of his hand, and put into the hands of Christ consider'd as Mediator, our Lord, and only Lawgiver.*

I shall now begin with the first of these Propositions.

First, I shall give you the sense of the Learned about a pure moral Precept.

First, The *Term Moral* being but a *scholastical* Expression, and not properly signifying that which is usually understood by it, say Mr. *Cawdry* and Mr. *Palmer*, we have ever judg'd it a Bone of Contention: *Moral* (relating to a Law) signifies in it self any Precept serving to regulate *the Manners of Men.*

Cawdry's *Christian Sabbath*, p. 1, 2, 3.

White *on the Sab.* p. 26.

Dr. *White* saith, 'A Divine Law call'd Moral is a just Rule or Measure imposed by God, directing and obliging to Obedience of things holy, honest, and just. The same is twofold, simply moral, or moral only by some external Constitution or Imposition of God. *Divine* Law *simply* moral, commands or prohibits Actions good or evil, in respect of their inward nature and quality.

Dr.

Dr. *Owen* saith, 'Moral *Laws* are such as Owen on
'have the Reasons of them taken from the na- the Sab.
'ture of the things themselves requir'd in them; p. 118.
'for they are good from their respect to the
'nature of God himself, &c. *Laws Positive*,
'as they are occasionally given, so they are
'esteem'd alterable at pleasure, being fixed by
'mere Will and *Prerogative*, without respect
'to any thing that should make them necessary
'antecedently to their being given; they may
'by the same Authority at any time be taken
'away and abolished.

Mr. *Shepherd* saith, 'A Law strictly and espe- Shepherd
'cially moral, is that which concerns the Man- on the Sab.
'ners of all Men, of which we now speak, and p. 6, 7.
'may be thus describ'd, *viz.* It is such a Law
'as is commanded, because it is good; and it
'is not therefore merely good because it is com-
'manded. And thus *Austin*, saith he, describ'd
'it long since. Also *Cameron*, and multitudes
'of other Writers and learned Men. But
'mere Divine positive Laws are commanded of
'God, and therefore good.

Some say, that is simply moral that is the Law of Nature, or which naturally obligeth all Men, and is distinguished from Laws Ceremonial, and Judicial. Thus one expresseth himself, *i. e.* 'This *Law Moral* all Men take to be Primrose
'the Law of Nature, and reciprocally they of the Sab.
'take the Law of Nature for this Law, for p. 4.
'that which is naturally and universally just.

Mr. *Cawdry* and *Palmer* say, 'It implys any Cawdry
'Law of God expresst in Scripture, whether it Sabbatum,
'can be prov'd natural or not, which from the p. 3.
'time it was given to the end of the World
'binds all succeeding Generations of their Poste-
'rity to whom it was given, and more especi-
'ally it obliges the Church, &c.

I think Mr. *Baxter* in this case has said excellently well: 'Baxt. *on the Sab.* p. 77. *Moral*, saith he, signifieth that 'which by nature is universal and perpetually 'obligatory. He answers this Question, *Do not Divines say the Decalogue written in Stone is the Moral Law, and of perpetual Obligation?* '*Answ.* Yes, for by *moral* they mean *natural*, 'and so take moral not in a large sense, as it 'signifies a Law *de moribus*, as all Laws be 'whatsoever; but in a narrower sense, as sig-'nifying that which by nature is of universal 'and *perpetual* Obligation.

Now then that which I call a pure or *simple Moral Law* or Precept, is that which is a Transcript of God's holy Nature, and therefore commanded, whether written in the Heart of innocent *Adam*, or in God's Word or Law; and doth universally and perpetually oblige the whole World to conform thereunto.

Now having let you know what is to be understood by a simple Moral Law, I shall shew that the Law of the precise Seventh-day Sabbath is not a Law of this nature, *i. e.* a pure moral Precept universally and perpetually obligatory on all Men: tho I deny not but there is that in the fourth Commandment which is moral in the sense I have given, *viz.*

Three things contain'd in the fourth Command-ment.

1. A time, a sufficient time to be set apart from all worldly Business, for Rest, and the Worship of God; and this is all I can find simply moral in the *fourth Commandment*.

2. There is something more contained in it, which God by a positive Command requir'd from the Soveraignty of his Will, as that which he sees just and reasonable; namely, that one day in seven be set apart as a day of Rest, and for his Service, and that this should be perpetual to the end of the World. I know

Divines

Divines call this *positively moral*; and tho I cannot see reason so to call it, yet I grant as much I think as they mean thereby.

3. God did also command the whole House of *Israel* under their Legal and Typical Church-state, to observe the seventh, or last day of the week in remembrance of his finishing the Works of the first Creation.

And now that the precise seventh Day was a shadow or a sign, I have and shall prove; and so was only a Law to the *Israelites* during that Typical Dispensation, and their Political Church-state, which Christ nailed to his Cross, and buried with all other *Shadows* and *Legal Ceremonies.*

But before I proceed, I might give you the Observations of divers Expositors on the order and manner of the Expressions in the *fourth Commandment:* As first, the essential part, *Remember the Sabbath-day to keep it holy*; not the seventh day. True, in the next words God declar'd that the seventh Day should be the Jews Sabbath, whom he took into a Legal and Typical Covenant, and Church-state, to be his own People: *The seventh Day is the Sabbath of the Lord thy God*; not *thy* God in Christ upon the terms of the new Covenant; no, no, but thy God in a *legal*, and *external* Covenant. And so their Sabbath was given to them upon the terms of the Law of Creation, or the Covenant of Works, which is a *legal*, *relative*, and external Covenant God enter'd into with the whole House of *Israel*, or Nation of the Jews, even them and all their natural Seed as such.

My Brethren, upon this foot of account was the Seventh-day Sabbath founded; not in Christ, or on a new Covenant bottom; nor given to

New-Covenant Children as such: but it was bottom'd upon the Covenant of Works, and only given to that People whom *God brought out of the Land of* Egypt, and redeem'd from Egyptian Bondage. And when he enters into that Covenant with them, he positively says, Deut. 5. 1. therefore he gave them his Sabbaths, which was a shadow of a far greater Work than that of Creation, and of a greater Redemption than that out of *Egypt*. I heard lately of one who said, this was his chief reason of observing the Seventh-day Sabbath, because it was given to God's Covenant-People, *&c.* not being able to discern between that legal and typical Covenant made with the whole Nation of *Israel* (which took in their fleshly Seed as such) and the Covenant of Grace.

Moreover, Expositors observe concerning the close of this Commandment, *ver.* 11. *Wherefore God blessed the Sabbath-day, and sanctified it*, that 'tis not said the *seventh day* here, but the *Sabbath-day*. One day in seven, and not the precise seventh Day from the Creation, is by a positive Command in this place intimated to be God's Will and Pleasure to be observed to the end of the World.

But the precise Seventh-day Sabbath given to *Israel*, I shall prove is not the moral part of the fourth Commandment, but a shadow of what was to come, and principally refers to Christ, and to that spiritual Rest Believers enter into when they first close with him.

I know Divines call one Day in seven *a moral positive*, as I just now told you: by *moral* they mean, as I conceive, that which ought perpetually to be observed; but that Day which God from the Soveraignty of his Will commanded the Jews, was 'tis plain the seventh: and when Christ

Chriſt came, who has given us the true Reſt, and roſe from the dead, he appointed, as I ſhall hereafter prove, the *firſt Day* of ſeven upon the account of his finiſhing *his Work*, i. e. the work *of* Redemption, as God commanded the *Iſraelites* to keep the ſeventh-day, becauſe on it he reſted when he had finiſhed *his Work*, viz. that of Creation.

Now then, tho there is ſomething naturally and ſimply moral in the *fourth Commandment*; and tho God doth here intimate from his own Prerogative or *Arbitrary* Will, that he will have one day in ſeven perpetually obſerved as a day of Reſt and ſacred Worſhip; yet that part of it that ſpeaks of the ſeventh-day was merely poſitive and typical, and ſo ceaſed with the Covenant of Works.

Indeed Dr. *Owen* has excellently ſhewed how this Commandment is of a mixt or compound nature, partly ſimply moral, partly poſitively moral, and partly *typical* or Ceremonial: the laſt he refers to the preciſe ſeventh day, when he ſays, 'It was inſtituted for an outward pre- P. 120, 121.
'ſent religious Obſervation, to ſignify and re-
'preſent ſomething to come: And ſuch, ſaith
'he, were all the particulars of the whole
'Syſtem of the *Moſaical* Worſhip, whereof
'the Law of the Sabbath was a part. And in brief, the whole Law of the Sabbath was, as to its general nature, poſitive and arbitrary, and ſo changeable, and particularly ceremonial and typical, and ſo is actually changed and aboliſhed.

Now to proceed: The preciſe Seventh-day Sabbath cannot be a ſimple moral Precept, and therefore in that lies not the Morality of the fourth Commandment. In order to prove this, let me lay down this Propoſition, *viz. If the*

Law of the obſervation of the preciſe ſeventh Day hath not in it one Character of a Law that is ſimply moral; then the Morality of the fourth Commandment doth not conſiſt in the obſervation of that preciſe Day: but that it has not one Character of ſuch a Law, I ſhall endeavour to prove,

That the preciſe ſeventh Day is not the Morality of the fourth Commandment, proved largely.

Firſt, A ſimple moral Precept (that I mean which is naturally moral, obliging all Mankind for ever) as to the very matter of it, or thing it ſelf as ſo conſidered (abſtracted from the poſitive Command) is naturally holy, as reſulting from the Nature of God.

But the ſeventh Day (in which our Brethren place the eſſence or ſubſtance of the fourth Commandment, or the Morality of it) is no more holy naturally than any other day of the week.

Object. If they ſay, *but God ſanctified that Day.*

1. I anſwer, they will not ſay that God added any inherent Holineſs to that Day.

2. But if they ſhould ſay he did, then it would overthrow the Morality of it, *i. e.* as to this firſt property of a ſimple moral Precept; for then it will follow it was made holy as an Act of God's *Arbitrary Will* and Pleaſure; and that it was not ſo naturally, as that Day was created, or proceeded from the Holineſs of God: becauſe, as we have ſhew'd, all pure moral Precepts as to the matter of them are not good merely becauſe God commands them, but are in themſelves good as reſulting from the Holineſs of his Nature.

For evident it is, that every Day of the week had one and the ſame efficient Cauſe, namely, Divine Creation; and all days and things God made were very good; and God's ſanctifying the *ſeventh Day* was but his ſetting it apart for

ſome holy uſe: the Day, ſaith Dr. *Owen*, was not capable of any inherent Holineſs. 'God then 'ſanctified, ſays he, this Day, not that he kept 'it holy himſelf, which in no ſenſe the Divine 'Nature is capable of; nor that he purified it 'and made it *inherently* holy, which the nature 'of the Day is not capable of, nor that he ce-'lebrated that which in it ſelf was holy [mark 'that well] but he ſet it apart to holy uſe. So that from hence it follows, if the Morality of the *fourth Commandment* lay in the preciſe ſeventh Day, it wants the *firſt Character* of a *ſimple moral Precept*. God might have ſet apart at *firſt* any other day if he had pleaſed, as well as the ſeventh. Dr. Owen *on the Sab.* p. 82.

Secondly, Every Precept or Law ſimply moral (which obliges all Men to Obedience perpetually) muſt be made known to all Men either by the Law of Nature, or by Revelation from God himſelf in ſome ſupernatural way: the Righteouſneſs of God requires this, becauſe the Violation of ſimple moral Precepts is damnable. (1.) Now were there ſuch a Law written in Mens Hearts, I mean to keep the ſeventh Day, ſome one Man or another would that way have known it. But no Man hath ever ſo known it, therefore no ſuch Law is written in any Man's Heart; and if not one Man that way ever knew it, then not all Men univerſally beſure. (2.) And as the Law of the Seventh-day Sabbath is not revealed to all the World by the Lord this way, ſo he never gave any Commiſſion to *Moſes*, nor to any of his Prophets to promulgate it, or reveal it to all Mankind; therefore I argue, it wants the ſecond Character of a ſimple moral Precept. *The ſeventh Day never known univerſally to be a Sabbath.*

Thirdly, That Law which upon urgent neceſſity may be omitted or laid aſide, or be bro-

ken, can be no Precept ſimply moral; but the keeping of the *Seventh-day Sabbath*, upon divers urgent neceſſities, might be omitted or bro-
Joſh. 6. 15. ken: the Jews themſelves might war, and go
1 King. 20. 29. to battle on that day; and our Saviour ſhews
Joh. 5. 10. they might pull a Sheep or any other Beaſt out of a Pit or Ditch on the Sabbath-day; nay, our Lord wrought with his Hands, and made Clay on that day, did many Miracles, and commanded the Man he healed to bear a Burden, *i. e. to carry his bed on that Day.*

But Precepts ſimply moral, in reſpect of the negative part, oblige perpetually, and by no means muſt be tranſgreſſed; for, as a Divine ſaith, *A Man muſt not tell a Lye to ſave the World.* Can any pretended neceſſity make it lawful *to worſhip another God*, or *prophane his Name*, or *ſteal*, *murder*, or *commit Adultery?* I know what is ſaid about the Iſraelites borrowing of the Egyptians; and of God's commanding *Abraham* to ſlay his Son: but thoſe actions are to be accounted for, as being extraordinary caſes.

Obj. *Works of Mercy may be done on the Sabbath-day, and Chriſt ſpeaks of Works of Mercy.*

Anſw. Of what nature are works of Mercy? I hope not of a higher concern than the diſcharge of a ſimple moral Precept. And can one ſimple moral Precept have more Sanctity in it than another? What, violate the very letter of one moral Law, to do that which is but implyed as the neceſſary conſequence of another! nay, break a Command of the *firſt Table*, to keep a Command of the *ſecond Table!* This is a hard caſe.

Fourthly, That Law or Precept which is equalled to, or compared with Sacrifices, is no ſimple

ſimple moral Precept: but ſuch is the Law or Precept of the Seventh-day Sabbath; therefore 'tis not a ſimple moral Precept.

That our Saviour himſelf doth equal it to, or compare it with Sacrifices, ſee *Mat.* 12. 3, 4, 5, 6.

1. Our Lord juſtifies his Diſciples in plucking the Ears of Corn on the Sabbath-day, and compares their ſo doing to *David's eating the Shew-bread*, verſ. 3. which was unlawful by a mere poſitive Law.

2. He ſhews them how the Prieſts in the Temple prophaned the Sabbath, and were blameleſs, *verſ.* 5. Some think they ſlew Beaſts on that Day; however our Lord ſaith, they prophaned the Sabbath, *&c.*

But then, ſays he, *If ye had known what that meaneth, I will have Mercy and not Sacrifice, ye would not have condemned the guiltleſs*, verſ. 7. What can he intend leſs than this; *viz.* If ye had known the difference between a pure moral Precept and ſuch a Precept as is nothing more than a Sign, a Shadow, like thoſe of Sacrifices, or a mere poſitive Law that *I am Lord of*, and can take away, and give another at my pleaſure, you would not have condemn'd the guiltleſs. For tho all God's mere poſitive Precepts have great Sanctity in them, and ought carefully to be kept; yet when a ſimple moral Duty comes in competition with ſuch as are but poſitive or ceremonial, the leſſer muſt give place to the greater; as we commonly ſay, Of two evils chooſe the leaſt.

But if the preciſe Seventh-day Sabbath was a pure moral Precept, equal with, and of the ſame nature of that Precept of *ſhewing Mercy*, there had been no ground for our Lord thus to have anſwered the Jews: for if it had been

ſo,

ſo, no doubt he would have ſaid, I muſt indeed blame my Diſciples, becauſe they have broke one of God's righteous Precepts, whoſe Nature and Quality is above that of *David's* eating of *Shew-bread*, or *Sacrifices*. But he who was the great Expounder of the Law, knew beſt the vaſt difference between a moral Precept, and ſuch as their Sabbath and Sacrifices were.

Our late Annotators on this place, expreſs themſelves to this purpoſe: *The meaning is, that God preferreth Mercy before Sacrifices; where two Laws in reſpect of ſome Circumſtances, ſeem to claſh one with another, ſo as we cannot obey both, our Obedience is due to the more excellent Law. Now, ſaith our Saviour, the Law of Mercy is the more excellent Law; God prefers it before Sacrifice; which had you conſidered, you would never have accuſed my Diſciples, who in this point are guiltleſs.* Why a more excellent Law? Is it not becauſe the one is a moral Law proceeding from God's Nature, and the other but merely poſitive and Typical, and ſo *arbitrary?* And why do the Annotators apply that to Sacrifices? Our Lord remotely refers to that, but directly and immediatly to the *Seventh-day Sabbath*, and mentions Sacrifices to ſhow that the preciſe Seventh-day Sabbath was no moral Law, but of the ſame nature with the Law of Sacrifices, and that of the *Shew-bread*.

Beſides, our Saviour's bringing in (on this occaſion) thoſe words, *for the Son of Man is Lord even of the Sabbath*, clearly ſhews that he as Mediator had power to change, diſpoſe of, or take away the Law of the Seventh-day Sabbath: for what a Perſon is Lord of, he may do what he will with. So that it may be lawful for any man to do any work on that Day,

Day, when it ceas'd and was aboliſhed, as indeed it now is, with all other Shadows and legal Ceremonies.

But none ſure will ſay, Chriſt as the Son of Man, or as *Mediator*, is Lord of any pure moral Precept; ſo that he can give liberty to men to *worſhip other Gods*, or *to make graven Images and bow down to them*, or *take God's holy Name in vain*, or *commit Murder*, *Adultery*, or *ſteal*, &c. No, no, it would be Blaſphemy with a witneſs to ſay this; ſuch is the vaſt difference between Laws that reſult from the nature of God, and mere poſitives, ſhadowy and Ceremonial Precepts, which were given for a time as an Act of God's Prerogative and good Pleaſure, and when the Antitype is come, were to ceaſe for ever.

Obj. But what ſay ſome? *If Chriſt brake the Seventh-day Sabbath, he ſinned:* thus a raſh Perſon lately expreſt himſelf.

Anſ. 1. Becauſe our Lord came not to deſtroy the Law, *&c.* but to fulfil it, and was obliged exactly to keep the whole moral Law of God (that it might be imputed to us with his *paſſive Obedience*, to juſtify us before God, as his full and perfect Righteouſneſs) that therefore he was obliged to conform to all *Typical* and *Ceremonial* Laws, of which he himſelf was the Antitype, none I think ever aſſerted; he had another way to fulfil all ſuch Laws, than by his actual Obedience to them. And,

2. Let it be conſidered in reſpect to the *Typical Sabbath*, the *Antitype* being now come, which was that Evangelical Spiritual Reſt in and by Chriſt, which all entered into that believed in him at that time: for having given reſt to all that came to him, he had thereby in part fulfilled that figurative and typical Law; and by his

ſhewing

ples would observe after his Death: but I rather adhere to the former Exposition.

Obj. *But the Women rested on the Sabbath-day, according to the Commandment*, Luke 23. 56.

Answ. The Men themselves (I mean the Disciples) before our Lord suffer'd, were so ignorant that they knew not their Lord should die; and some a great while after did not know that they should preach to the Gentiles: and is it any wonder that these good *Women* should not know so soon that the Sabbath was abrogated? Some after that were zealous for Circumcision, *&c.* and is that an Argument that Circumcision is our Duty? Besides, no new day for solemn Worship was then appointed, nor till after our Lord rose from the dead.

Object. Paul, *as his manner was, and other Apostles, observed the Jews Sabbath-day; they preached in the Temple and Synagogue of the Jews on the Sabbath-day.*

Answ. 1. They never taught the Jews nor Gentiles to observe the Seventh-day Sabbath.

2. No one Church, as we read of, ever met to celebrate any Gospel-Ordinance on the Jewish Sabbath-day.

3. There is not one word of any Saint that ever kept it.

4. All that is on Record is, that the Apostles preached to the Jews on that day. Why so? because they could not preach to them but when assembled together; and having a Commission *first* to preach the Gospel to them, they went into the *Temple*, and into their *Synagogue*, and preach'd to them on that day; and so did *Paul* Act. 17. 22. at *Mars-hill* to the *Athenians*, as well as to & 16. 13. the Jews on their Sabbath.

'Tis said, that *Paul, as his manner was, went* Act. 13. 14. *in unto them, and three Sabbath-days reasoned with*

with them out of the Scriptures: Not, ſaith one, to ſolemnize the Sabbath after the Jewiſh manner (from the obſervation whereof the Apoſtles, becauſe of the Authority committed to them by Chriſt, were far enough) eſpecially when *Paul* himſelf did moſt ſeverely reprove the *Coloſſians* and *Galatians*, becauſe ſome among them ſtood for the Sabbath, and other *Feaſts* of the Jews; but becauſe they then had a fit occaſion of communing with the Jews met together, that after the readings of the Law were over, they might preach the Goſpel with more fruit in ſuch a concourſe of People, which upon other days they could not ſo eaſily obtain; and for no other end, as from the alledged Teſtimony is evident. Acts 17. 2. Dr. Young, p. 10, 11.

Which things let the Reader ſeriouſly weigh: for at any time, or in what place ſoever they could, they preached the Goſpel to the Jews; therefore on the Sabbaths, as well in their Synagogues as elſewhere: the Apoſtles were not wanting in the Office of preaching; for this cauſe they tarried certain days among the *Macedonians*, becauſe no fit occaſion for preaching the Goſpel offered —— which the Apoſtles every where greedily ſought after: *they preached Chriſt on the Sabbath days out of the City, by a River ſide, to Women which reſorted to publick Prayers.* Act. 16. 13.

So *Paul* haſtened to keep the Feaſt of *Penteceſt* at *Jeruſalem*, only that he might have many Jews (who liv'd diſperſed in divers places of the World) there together, and ſo preach the Goſpel to them. —— *Chryſoſtom* ſays, *What means* Paul's *haſtning to this Feaſt? it was not for the Feaſts, but for the Multitudes —— he made haſte to preach the Word.* Act. 20. 16. *Hom.* 43. *in* Act.

Now had any Text said that *Paul* must needs hast to *Jerusalem* to keep the Sabbath among the Jews, what Improvement would the Sabbatarians have made of it? yet that no more would prove the Sabbath ought to be kept than the Feast of *Pentecost*. See what *Paul* saith, *Rom.* 16. 8. *But I will tarry at* Ephesus *till Pentecost; for a great door and effectual is opened to me.* This shews what his reason was to keep that Feast, and also in preaching on their Sabbaths.

Object. *But he calls it the Sabbath.*

Answ. So he calls that Feast *Pentecost*, and Circumcision by its own Name; must we therefore keep *Pentecost*, and be circumcised? It was only for distinction-sake, the old Names of Jewish Rites being still kept up by the Jews.

Object. *But the Gentiles also desired the same*
Act. 13. 42. *Word might be preach'd to them the next Sabbath: sure if the Apostles had kept the first day, they would rather have desir'd that* Paul *should preach to them the next first day.*

Answ. Paul was but newly come into those parts, and there was no Gospel-Church there; nor can any think that those poor unbelieving Gentiles should have heard of any other day observ'd than the Jewish Sabbath, for they liv'd among the Jews; and it is said, *the*
Ver. 44. *whole City the next Sabbath came together:* and no doubt but 'twas in the Synagogue of the Jews in which they met, some of the Gentiles being Proselytes to the Jewish Religion. So that it is evident this is nothing to their purpose; for here is no more ground from hence for us to keep the Jewish Sabbath, than to meet in *Jewish Synagogues.*

Moreover, Dr. *Young* has one Passage worth observation: saith he, 'Justin *Martyr* had satisfied with little ado *Trypho* the Jew, that

'coun-

'counſelled him to obſerve their Sabbath: for 'it had been enough for *Juſtin Martyr* to have 'anſwer'd the Jew, that the Chriſtian Church 'did obſerve the Sabbath; yet this he grants 'not, but plainly denies that the Jewiſh Sab-'bath ought by the Chriſtians to be obſerv'd. 'The ſame, ſaith he, do other Fathers againſt 'the Jews, *&c.*

There are one or two more pretended Reaſons out of the *New Teſtament*, brought to prove that we ought to obſerve the ſeventh Day: but no more at this time.

SER-

SERMON VII.

Containing ten Arguments againſt the obſervance of the Jewiſh Sabbath. The Law of the Seventh-day Sabbath not written in the Hearts of Believers, or God's new Covenant Children, which is in Anſwer to the ſixth and laſt pretended Proof for our Obſervation thereof. Twelve dangerous Conſequences that neceſſarily follow their Principle, who aſſert the preciſe Seventh-day Sabbath is a pure moral Precept.

Gal. iv. 10, 11.

Ye obſerve days, and months, &c.

BRethren, I have anſwer'd ſeveral pretended Proofs brought from the New Teſtament for the obſervation of the old Jewiſh Sabbath. I ſhall mention one more, *viz.*

Object. 5. It is objected further, *That it is certain that the Jews kept Sabbaths at the time of* Paul's *writing his Epiſtles, and were zealous for all the Law.* Thus Mr. *Soarsby.*

Anſ. 1. May be 'tis aptly enough put in Sabbaths, as comprehending other Sabbaths as well as the Jews weekly Sabbath.

2. But were they not as zealous for Circumciſion alſo? Nay, the Objection allows they were zealous for the whole Law; and it is not deny'd but *Paul* was forced to comply with their

their weakneſs for a time, till they were fully informed as to the Ceſſation or Abrogation of thoſe legal Rites, nay of the whole Law as in the hand of *Moſes*.

So that *Paul*'s forbearance with them in their Infancy and Weakneſs, is weakly urged.

Theſe being the chief Proofs I find brought to prove it our Duty to keep the *ſeventh Day* out of the New Teſtament, I ſhall add divers Arguments in oppoſition to what they ſay on this account.

Several Arguments againſt the Obſervation of the old Jewiſh Sabbath.

1*ſt*. Our Saviour's Carriage and Behaviour towards the old Sabbath, and his Expreſſions about it, which I have mention'd, ſhews he was far from confirming that either as a Moral, or Goſpel Duty.

2*dly*. *Paul*'s declaring againſt all Jewiſh Days without exception, as *Shadows*, &c. may convince all that he obſerv'd it not in compliance with the Law of *Moſes*, or as a Command given to him by Chriſt the only Lawgiver.

3*dly*. His putting the Eſtimation of the *Jewiſh Sabbath-day* among *Meats and Drinks*, or as indifferent things, which a Chriſtian may do or not do, ſhews that Sabbath was gone. Rom. 14. 5.

I do believe when *Paul* ſaith, *One man eſteemeth one day above another, and another eſteemeth every day alike*, that he intends not all days of the week without exception, but every day ſave the *firſt day*, or the *Lord's-day*; becauſe he ſpeaks of Jewiſh *Rites*, Days, and Scruples about *Meats and Drinks* among them. For he gave Command about the ſolemn Duties and Obſervation of the *firſt Day of the week* to all the Churches, as I ſhall prove.

1. Therefore let none once think that *Paul* was for the obſervance of no ſpecial day above others, in the Worſhip of God, in the Goſpel-Diſpenſation.

 2. Nei-

2. Neither let any conclude from hence, that he gave liberty to the Saints to keep the Jewiſh Sabbath any further than they looked upon it as an indifferent thing; nor any longer than till their Underſtanding was further inlightned, and their Conſciences better informed. For how ſevere was he with thoſe (as in my Text) who lay any ſtreſs upon it, *i. e.* as a moral Duty, or of neceſſity to a holy Life?

4thly. This appears, becauſe Chriſt, who received from his Father the whole Will of God,
Heb. 2. 2. and was *faithful as a Son* in declaring all things commanded him, hath not commanded us (nor given the leaſt ground or reaſon for us to believe we ought) to keep the Seventh-day Sabbath. Beſides, he confirms afreſh all ſimple moral Precepts, *&c.* as I have ſhew'd:
Joh. 15. 15. Obſerve what he ſaith; *For all things that I have heard of my Father I have made known*
ch. 12. 49. *unto you. The Father that ſent me, he gave me Commandment what I ſhould ſay, and what I ſhould ſpeak.*

5thly. We read *Acts* 15. 1, *&c.* of falſe Brethren that went from *Jeruſalem*, and taught the believing Gentiles, that *unleſs they were circumciſed and kept the Law of* Moſes, *they could not be ſaved*; or that it was needful for them ſo to do, *ver.* 15.

1. Pray obſerve the matter well: for now we may expect to hear, if ever, whether it be the Duty of believing Gentiles or not to keep the Seventh-day Sabbath, becauſe that was none of the leaſt Precepts of the Law of *Moſes*; and this was one thing, no doubt, which theſe falſe Brethren taught them to *obſerve*.

2. All the great and chief Apoſtles meet together abont this matter, and conſulted what

 Anſwer

Anſwer to ſend; and they had the extraordinary preſence of the Holy Ghoſt with them, who dictated to them what to write.

3. And this was the Reſult, *viz.* *For it ſeem'd good to the Holy Ghoſt and to us, to lay upon you no greater Burden than theſe neceſſary things, that ye abſtain from Meats offer'd to Idols, and from Blood, and from things ſtrangled, and from Fornication; from which if ye keep your ſelves, ye ſhall do well. Fare ye well.* Act. 15. 29.

Note, theſe things were forbidden in the Law, and theſe things they commanded them not to do; but not one word that they ſhould keep the Sabbath given in *Moſes*'s Law: this is none of thoſe things they ſhould obſerve. Therefore it is not the Counſel or Mind of the Holy Ghoſt that Gentile Believers ſhould keep that Day.

6thly. *Paul* ſays poſitively, *that he had not ſhunned to declare to the Saints all the Counſel of God. And how he kept back nothing that was profitable to them, but had ſhewed them all things,* &c. Act. 20. 27. Ver. 20.

Now I challenge any Man in the World to ſhew that *Paul* ever made known, or ſhew'd them this thing, *viz.* that it was their Duty to keep the Seventh-day Sabbath: therefore I infer, this is none of the Counſel of God, nor profitable to Believers in Goſpel-days. From whence I argue thus, *i. e.*

Arg. 1. Paul *declared all, or the whole Counſel of God:* Paul *did not declare the Seventh-Sabbath*; Ergo, *that is none of the Counſel of God.*

2. *If he did declare the Seventh-day Sabbath, or make it known to the Saints to be God's Counſel, ſome one Man or another can ſhew us the place where it is written: but no one Man can ſhew us the place where it is written that he declared*

clared or made known to the Saints that the Seventh-day Sabbath was the Counſel of God; Ergo, *it is none of the Counſel of God to the Saints or Goſpel-Believers.*

7*thly.* The holy *Spirit*, ſaith our Lord, *ſhall receive of mine*, and *ſhew it unto you.* Again he ſaith, *The Spirit of Truth ſhall guide you into all Truth.* But the Spirit of Truth neither guides Believers into the obſervation of the ſeventh Day, *&c.* in the Word or New Teſtament; nor by his inward Motions, Influences, and Operations on their Hearts: therefore it is none of their Duty to obſerve that Day.

Joh. 16. 13, 14.

8*thly.* If not one Goſpel-Church obſerved the Seventh-day Sabbath in meeting together as a Church, to diſcharge the Duties of ſolemn Worſhip; then it is not the Duty of Believers in Goſpel-days to obſerve it. —— But not one Goſpel-Church, *&c.* obſerv'd the Seventh-day Sabbath, *&c.* Therefore 'tis not Believers Duty in Goſpel-days to obſerve it.

Let them ſhew us where one Goſpel-Church did obſerve that day in meeting together, as a Church, to diſcharge the Duties of Goſpel-Worſhip, and I will give up the Cauſe.

So much in this reſpect there is in an *Apoſtolical Precedent* in my Judgment: for what was the Practice of one Church as a Church, was the Duty and Practice of every Church.

9*thly.* Gentile Believers ought not to obſerve the Seventh-day Sabbath, becauſe the Churches in the Goſpel time obſerved, in Religious Duties and Worſhip, the *firſt day of the week*: and we are not required to keep two days in every week in God's ſolemn Worſhip.

10*thly.* Becauſe the Law of God written in the Hearts of all Believers, doth not teach them to obſerve the Seventh-day Sabbath. And this

brings

brings me to the laſt general Argument.

Sixthly, If it be not the Duty of *believing Gentiles* to keep the Seventh-day Sabbath from the Law written by the Spirit of the living God in the Hearts of all his New-Covenant Children, it is not their Duty to keep it, becauſe by no other Law I have proved it is their Duty; and now I ſhall prove that it is not their Duty to keep it by virtue of this Law.

No Law of the Seventh-day Sabbath written in the Hearts of God's New Covenant Children.

1. If it was their Duty by this Law to keep it, the holy Spirit beſure had left it written in the New Teſtament: for whatſoever Law is written in our Hearts, it is but the ſame in ſubſtance (in reſpect to all ſimple moral Precepts) with what is written in the New Teſtament.

2. Conſider that God expreſly ſays in the new Covenant, *I will put my Law in their inward parts, and write it in their Hearts.*—— Jer. 31. 33. Saith *Paul*, *Written not with Ink, but with the Spirit of the living God; not in Tables of Stone, but in the fleſhly Tables of the Heart.* 2 Cor. 3. 3.

This ſhews we are not to go to the Tables of Stone, to Mount *Sinai*, for the Law of God, now the Antitype of that is come. God's Finger has wrote his Law in better Tables; tho naturally our Hearts were like Stone, yet his Spirit can and hath written his Law there. What is God's Law but a Tranſcript, or a gracious Impreſſion of his holy Nature, or his Divine Image ſtampt on our Souls?

Now then read this bleſſed Book, *ye New-Covenant Saints*; look within ye holy and renewed ones, and ſee if you can find the knowledg of the ſeventh Day, or that you have this Precept written in your Hearts and inward parts. Were you ever by this Law led to know (or reproved for not obſerving) the Seventh-day

Sabbath?

Sabbath? Let me close this with an Answer given to *Tillam* by Mr. *Warren*.

Warren on the Sabb. p. 18, 19.

1. *Tillam* saith, *It was written in* Adam's *Heart*, and for this he quotes *Rom.* 2.

2. That it was written afterwards in Tables of Stone, for which he cites *Gal.* 3. 19.

3. That it is written in the fleshly Table of renewed Hearts.

To which Mr. *Warren* answereth, speaking to the latter: The Experience of almost all renewed Hearts in Heaven and Earth doth contradict it; for to speak in the Language of

Job 5. 1. *Eliphas*, *Call now if there be any that will answer thee, and to which of the Saints wilt thou turn?* either Scripture-Saints, or Church-Saints; ask St. *Paul*, St. *Cyprian*, St. *Chrysostom*, St. *Augustine*, and they will tell you that your antiquated Sabbath was so far from being in their Hearts, that they have wrote against it with their Pens. Turn over the Works of the eminent Fathers —— Add to these the most judicious, pious and zealous Ministers and Martyrs of Christ, who have liv'd, and dy'd within the compass of these sixteen hundred years; and most, if not all of them will tell you that they never owned your Saturday Sabbath; they liv'd without it, dy'd without it, and are, I doubt not, gone to Heaven without it. Besides, how many faithful Witnesses of late years has the Lord raised up to bear Testimony against it? of whom, I suppose, the greatest part are yet alive, tho some are fallen asleep. In a word, how many precious, and gracious, and pious Christians are yet upon the Earth, Men and Women redeem'd from the Earth, and crucified to the World (of whom the World is not worthy) who look upon your Sabbath as a *Cypher*, can freely labor, and travel upon

upon it, buy and ſell upon it, and this after accurate Inquiry about it? and to this day their Conſciences never reproach them, their Hearts never ſmote them for it. What will you ſay? Are all theſe Hypocrites, unrenewed, unſanctified ones? this were to condemn the Generation of God's Children, and *canonize* your ſelf, with your few miſled Aſſociates, for the only Saints in *Chriſtendom*; which I would hope you dare not do, tho I know * you dare as much as another.

* *Meaning* Tillam.

Well, the Adverſary is brought to this *Dilemma*; either God has no People in the World but ſuch as are of his Perſwaſion, or his moral and immutable Laws are not written in their Hearts; or the Saturday Sabbath is none of thoſe Laws. Thus this Author.

If the Law of the Seventh-day Sabbath be written in the Hearts of Believers, ſome one Man or another can produce ſome one Believer that was by the Law written in his Heart convinc'd of it, without reading *Moſes*'s Law, or any Book or Books compiled by Men about the Sabbath. But no Man can produce any ſuch Believer that will or can ſay this; therefore it is not written in the Hearts of Believers.

Thus it appears that it is not the Duty of *Gentile Believers* to keep the *ſeventh Day* from the Law of God *written in the Hearts of God's new Covenant Children*, which was the *ſixth* and laſt part of the *general Argument* firſt propoſed.

The dangerous Conſequences of the Sabbatarian Principles.

The laſt thing in ſpeaking to the Seventh-day Sabbath I promiſed to do, was *to ſhew you, that as ſome hold and maintain it, it is a dangerous Error.*

1. Is not that dangerous which caused *Paul* to fear he had bestowed on the Persons he speaks of, Labor in vain? Was it not because they observ'd Jewish Days, laying stress on those things?

2. Is not that a dangerous Error that leads Men to ratify or sign the Covenant of Works, which binds them to keep the whole Law? This I have proved is the natural tendency of this Practice; and the same thing Dr. *Owen*, you have heard, positively affirms also.

Owen on the Sabb. p. 149.

3. Is not that dangerous that magnifies the *first Creation* Work above Redemption, or the new Creation Work, when God began to create the new Heavens and new Earth, which refers to the Gospel or new Creation? What saith the Lord, *the old Heavens and old Earth shall be remembered no more*; that is, in a day kept to that end: for otherwise sure the great Works of the *first Creation* ought not to be forgot; but the *new Creation* excelling the old, the *new Day* must be kept in remembrance thereof, and not the old day.

It magnifies Creation-work above Redemption.

It eclipses the Glory of Christ.

4. Is not that a dangerous Error that tends, as the necessary Consequence of it, to eclipse the Glory of Christ, as *the only Lord, Head and Lawgiver to his Church*, and that gives part of this Honour to *Moses?*

5. Is not that dangerous that tends to intangle, and bring into Bondage, and under legal Terror, *poor weak Christians*, as some who have kept the Seventh-day Sabbath have confessed, till God open'd their Eyes, they fearing they broke the Sabbath in some way or another? for indeed no Man can perfectly keep it, any more than he can keep the whole Law, as has been hinted. *I was always in a trembling state* (saith one) *so long as I kept it*, &c. or to that purpose. *Brethren,*

Brethren, it is not to be thought what Bondage it brought the *zealous Jews* under, they not knowing when they had answered the strict observance of that day; and if they brake it, they *must die without Mercy*, as the *poor Man that gathered Sticks on that day*: they were not *to speak their own words*, &c. How should they know when they did this? Nay live, and sin not: They would not, Mr. *Trap* saith, *spit*, *nor ease themselves on that day*, which is hard to believe: tho some were *superstitiously* zealous, 'tis true; yet others who were piously zealous, by means of the strictness of the Precept, continually were in *fear* and *bondage*: And sad it is for any to be entangled again thereby. *On* Mat. 12. 2. p. 361.

6. Is not that a dangerous thing, that by the necessary consequence of it leads men to observe other *Legal Rites* and *Ceremonies*, as not to *eat Swines-flesh*, nor *wear a Garment of Linen and Woolen*, nor mar the *corner of their Beards*? Nay, some of the chief of them formerly were led to Circumcision, and to worse than that also. I saw a Book published many years ago by two of them, in which they called themselves the *Ministers of the Circumcision*. *Jewish Sabbath genders to Bondage.*

That these things are the necessary Consequences of their Notion about their Sabbath, appears, because they go to *Moses* for it as the Law was in his hand, and believe many other things that were meer *Judicial Laws* to be in force now: They are for *Moses's Law*, *with the Statutes and Judgments*, and have declared that that *Law* is in force to *stone to death such as break the Sabbath*.

And no marvel: for if that Sabbath be in force, the Punishment is in force also. Nay,

they believe (I hear) that a rebellious Son ought to be put to death.

It renders all that keep it not, guilty of horrid Immorality.

7. Is not that Error dangerous, and of an evil Nature, the necessary Consequence whereof renders all that keep not that precise Seventh day as the Sabbath (nor can be convinced 'tis their Duty to observe it) to be guilty of Immorality, *i. e.* in breaking a moral Precept in the very Letter of it, nay one of the Precepts of the first Table? For it must be thus, if the morality of the *fourth Commandment* lies in the observation of the precise Seventh-day Sabbath; and it must be as great an Evil to violate it, as 'tis to have *another God*, or to *bow down to a graven Image*, or to *swear* or *profane the holy Name* of God, or *commit actual Adultery*, *Murder*, &c. and thus their Doctrin renders all true Christians to be guilty of a most *gross Immorality*, who do not observe the precise Seventh-day.

Nay, the like Consequences attend their Notion, who through ignorance and an over-heated Zeal, have also asserted the same Morality to consist in the observance of the *first Day of the Week*; as is evident by what some Ministers in their Parish-Churches did formerly affirm: One in *Oxfordshire* said, That *to do any servile Work on the Lord's Day, is as great a Sin as to kill a Man.*

See Dr. White on the Sab.

Another in a Sermon in *Norfolk*, said, *To make a Feast or Wedding-dinner on the Lord's Day, is as great a Sin, as for a Father to take a Knife and cut his own Child's Throat.*

A *Sabbatarian* also, I am told, did lately say, (having a Child to put out an Apprentice) he knew not any that kept the Sabbath whose Trade he liked; and to place him with one that *would cause him to work on that Day,*

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was as bad as Adultery or Theft, or to that effect.

Another lately told us, that we in not keeping the Sabbath, or fourth Command, broke all the reſt; or words to the ſame purpoſe.

8. And from hence alſo, which is the plain and neceſſary Conſequence of their Principle, either ſuch muſt periſh who live and die in a palpable violation of this pretended ſimple moral Precept without any ſorrow or repentance; or elſe that Men may be ſaved, who live and die under the guilt of immoral Evil in the groſſeſt ſenſe.

For tho it is granted that a true Chriſtian may be guilty in ſome ſenſe of an Immoral Evil, and who is not? yet if a moral Precept be broke in the Letter of it, or in the groſſeſt ſenſe, as he that commits *actual Adultery* or *Murder*; can ſuch be ſaved, living and dying in thoſe Sins, without any true ſight of the Evil of them, or Repentance for them? nay, that do not only live in the literal breach of this moral Precept (as they call it) but teach men ſo to do?

Object. *But they do it ignorantly.*

Anſw. Ignorance of any Human Law, tho the breach of it be death, will not excuſe any Man, becauſe the Law is publiſhed, or they may know it. So ignorance cannot excuſe a man that breaks any Precept of the Moral Law of God.

9. This Notion and Principle of theirs ſeems not only to admit of ſuch Conſequences naturally to attend it; but they indeed expreſs themſelves very directly on this occaſion, even to ſhut out of the Kingdom of Heaven all that keep not the Seventh-day Sabbath, or at leaſt ſuch who teach men to break it.

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7. Is not that Error dangerous, and of an evil Nature, the neceſſary Conſequence whereof renders all that keep not that preciſe Seventh day as the Sabbath (nor can be convinced 'tis their Duty to obſerve it) to be guilty of Immorality, *i. e.* in breaking a moral Precept in the very Letter of it, nay one of the Precepts of the firſt Table? For it muſt be thus, if the morality of the *fourth Commandment* lies in the obſervation of the preciſe Seventh-day Sabbath; and it muſt be as great an Evil to violate it, as 'tis to have *another God*, or to *bow down to a graven Image*, or to *ſwear* or *profane the holy Name* of God, or *commit actual Adultery*, *Murder*, &c. and thus their Doctrin renders all true Chriſtians to be guilty of a moſt *groſs Immorality*, who do not obſerve the preciſe Seventh-day.

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9. This Notion and Principle of theirs ſeems not only to admit of ſuch Conſequences naturally to attend it; but they indeed expreſs themſelves very directly on this occaſion, even to ſhut out of the Kingdom of Heaven all that keep not the Seventh-day Sabbath, or at leaſt ſuch who teach men to break it.

New Testament Sab. p. 54, 55.

See what Mr. *Soarsby* saith, *viz.* 'The *Decalogue* in the New Testament——is abundantly confirmed by many places in the Gospel, which establish the Authority of the Law, and Commandments of God to Christians, both Jews and Gentiles: Our Lord *came not to destroy the Law, but to fulfil it.*

'Some men, saith he, affirm, contrary to both, They who *teach and do these Commandments, shall be great in the Kingdom of Heaven; but such as break the least, and teach men so to do, shall be least in it* (that is, have no part in it); for unless Christians keep them better than the *Scribes*, there is no entering into Heaven, *Mat.* 5. 20. The Summary of the two Tables, are the great Commandments on which hang all the Law and the Prophets. The doing of these, as written and read in the Law, is the way to Eternal Life, *Luke* 10.26,27. Again he saith, It is not the Hearer of the Law that shall be justified amongst the Romans as well as the Jews, *&c.*

Two things note here:

1. He takes it for granted, that the precise Seventh-day Sabbath is one part of the Moral Law; and so his design is (as I conceive) to shew that such as violate this Sabbath, and teach men so to do, *have no part in Heaven.*

2. He says, *The doing of these is the way to Eternal Life*, mistaking the purport of our Saviour's words to the *young Man*, who spake to him as one under the Covenant of Works, to discover his Ignorance of the way to Heaven, which is by Christ alone, not by doing those Commands as written and read in the Law; 'tis not *do*, but *believe*, &c.

Is not this Man ignorant of the way to Eternal Life; did our Lord come to *ratify* the

Deca-

Decalogue for us, to keep and fulfil in our own Perſons, thereby to be juſtified and ſaved? Here is not one word of the Righteouſneſs of Chriſt. No, no, but that Righteouſneſs that muſt exceed the Righteouſneſs of the Scribes, is our own inherent Righteouſneſs only. True, we ſay a ſincere inherent Righteouſneſs we muſt have for a meetneſs for Eternal Life; but that is not our title to it, or the way to it, but the Righteouſneſs and Merits of Chriſt alone.

Doth he not eſtabliſh the Covenant of Works and Juſtification by the Law? What Popiſh Doctrin is worſe?

Alſo in a *printed Paper* given one Lord's Day at the Door * by ſome *Sabbatarian*, you have theſe words; *Chriſt died to procure Grace to enable men to fulfil this Law*, Rom. 8. 3. (not that 'tis fulfilled *in us*, that is in our head, *i. e.* by Chriſt in our Nature for us) but in us, that is, by us. *O woful* ſtuff!

* *Of our Meeting-houſe.* *Pag.* 1, 2.

Beſides, doth Chriſt help us to fulfil the whole Law perfectly? If ſo, 'tis by the Law thus fulfilled that we are juſtified; and then alſo 'tis not by the *Obedience of one Man that we are made Righteous.* Do not theſe men, like the Jews, go about to eſtabliſh their own Righteouſneſs? Moreover, their Doctrin renders all that keep not, or *violate their* Sabbath, to be *guilty of the breach of the whole Law*, which they affirm this is one Point of (*i. e.* a ſimple moral Precept) and not the leaſt Command neither I fear with theſe men.

Rom. 5. Rom. 10. 3.

Now, my Brethren, how are theſe young Men and others blinded, who out of miſtaken Zeal ſtrive to bring in a *Jewiſh Rite*, or the obſervation of the old Legal Sabbath; in promoting of which Error they diſperſe ſuch pernici-

ous Books and *Pamphlets* as tend directly to establish the Covenant of Works, to the utter destroying the Doctrin of the Gospel, and the free Grace of God in our Justification by the Obedience of Christ alone, and to the palpable hazard and perdition of their own and other Peoples Souls. These Persons seek to sacrifice all that is truly valuable, to the blind observation of a Day that obliges them to keep the whole Law.

10. That the natural Consequence of their Principle and Practice, as Reverend Dr. *Owen* shews, 'tends to the great scandal of the Christian Religion, and to the hardening of the Jews in their Infidelity, is apparent to all: For the Introduction of any part of the old *Mosaical System* of Ordinances, is a tacit denial of Christ's being come in the Flesh, at least of his being King and Law-giver to his Church. And to lay the Foundation of all religious solemn Worship in the observation of a *Day*, as the *Seventh-day* precisely had no relation to any natural or moral Precept, nor was instituted or approved by Jesus Christ, cannot but be unpleasing to them who desire to have their Consciences immediately influenced by his Authority in all their approaches unto God. But Christ herein is supposed to have built the whole Fabrick of his Worship on the Foundation of *Moses*, and to have grafted all his Institutions into a Stock that was not of his own planting.

P. 405, 406. *Their Principle tends to harden the Jews.*

11. Moreover, it is evident that the Consequence of their Opinion concerning the necessary observation of the Seventh-day Sabbath, as the Doctor saith, tends to the increasing and perpetuating of *Schisms* and Differences among Christians. 'And those are the worst, saith 'he,

It tends to Schism.

'he, and moſt pernicious, which occaſion or 'draw after them any thing whereby men are 'hindred from joining together in the ſame 'publick ſolemn Worſhip, whereby they yield 'unto God that reverence of his Glory—— 'But now upon a ſuppoſition of an adherence 'by any unto the *Seventh-day Sabbath*, all 'Communion among Profeſſors in ſolemn Goſ-'pel-Ordinances is rendered impoſſible: For if 'thoſe of that Perſwaſion do expect that others 'will be brought unto a relinquiſhment of an '*Evangelical obſervance of the Lord's Day Sab-'bath*, they will find themſelves miſtaken. The 'evidence which they have of its appointment, 'and the experience they have had of God's 'preſence in its religious obſervation, will ſe-'cure their practice in this matter, *&c.* The 'Seventh-day Sabbath men on the other hand, 'ſuppoſing themſelves obliged to meet for *ſo-'lemn* Worſhip on the Seventh-day (which the 'other account unwarrantable for them to do 'on the pretence of any binding Law to that 'purpoſe) and eſteeming it unlawful (ſaith he) 'to aſſemble religiouſly with others on the 'Firſt-day, on the *plea* of *Evangelical* War-'ranty, do abſolutely cut off themſelves from 'all poſſibility of Communion in the admini-'ſtration of Goſpel-Ordinances with any other 'Churches of Chriſt. And whereas moſt o-'ther breaches as to Communion are in their 'nature capable of healing, without a *renun-'ciation* of thoſe Principles in the minds of 'men, which ſeem to give countenance to 'them; the diſtance is here made abſolutely 'irreparable, while the Opinion maintained is 'owned by any. I will preſs this, ſaith he, 'no further, but only by affirming that Perſons '*truly fearing* the Lord, ought to be very care-

'ful